SERMONS
UPON
FAITH
AND
PROVIDENCE,
AND OTHER
SUBJECTS.

By the late Reverend
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THE BOOK-SELLER TO THE READER.

THese following Sermons were brought to my hands by a Friend, and great admirer of the Reverend and Learned Doctor Outram;

they were taken from his mouth many years ago, when he was Miniſter of Lumbard-ſtreet, *and afterwards ſhewn to him and allowed, and in ſome places Corrected by him: ſo that it cannot be doubted, but that they are perfectly agreeable to his judgement, as to the ſenſe and matter of them; the words too are all his own: had he deſigned them to be publiſhed, we may well think he would have beſtowed more thoughts upon them than he did, being intended only for his ordinary Diſcourſes to a*

private

private Pariſh; but as they are, it has been judged by ſeveral Learned Men that have ſeen them in writing, that they could ſcarce have been mended by any but himſelf. I cannot hear that there is any perfecter Copy of theſe Sermons remaining than that which I had the good fortune to meet with; and therefore I deſire that I may not be blamed for ſending them to the Preſs; for though I cannot deny, but that I propoſe ſome little advantage to my ſelf, yet I hope the Doctors Memory

will

The Book-seller, &c.

will lose nothing by it, and the Publick will be sure to be the greatest gainer.

Joseph Hindmarsh.

SER-

SERMON I.

HEBR. 10. 38.

Now the Juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him.

THeſe words are by this Author taken out of the Verſion of the *Septuagint*, *Hab.* 2. 4. from which Verſion it doth appear, that they did not read the Hebrew as we do; but inſtead of reading it as we do, *his ſoul which is liſted up is not right in him*; they read it, *Whoſoever draweth back, my ſoul ſhall have no pleaſure in him*, which reading this Author alſo follows; *Now the juſt ſhall live by faith*, &c. In which words you may obſerve two things:

1. The excellency of Faith: It is a principle of Life; *The juſt ſhall live by it.*

2. The evil of Infidelity, and that in two particulars:

1. It is a withdrawing from God, and this withdrawing is unto perdition.

2. As it withdraws men from God, ſo it withdraws God from men; *If any man draw back, my ſoul ſhall have no pleaſure in him.*

I begin with the firſt; *The juſt ſhall live by faith*, by believing not by ſeeing: Now belief is of ſeveral kinds.

1. There is a belief grounded upon probable reaſon, upon likely and promiſing Arguments, which yet are not certain nor evident, but may poſſibly be falſe though they ſeem true; and this belief is called Opinion.

2. There is a belief grounded upon certain and evident reaſons, wherein if a mans faculties themſelves be to be believed he cannot be miſtaken, and this is called certain Knowledge.

3. There is a belief grounded upon the Divine Revelation, or the Word of God; and this is properly called faith.

The firſt of theſe kinds of belief, *viz.* Opinion or Conjecture hath nothing to do in Divinity, nor is a ſufficient principle of Religion, it is too uncertain

uncertain a Foundation to build the Temple of God upon. The Church is founded upon a Rock, and a Rock is that which cannot be ſhaken, and therefore the Church is not to be built upon ſo reeling, tottering a foundation as Opinion and Conjecture. It is true, Humane Affairs are Governed by Prudence, and Prudence oftentimes doth but aim and gueſs; but Divine things require certainty at the bottom, or elſe they are not as they ought to be.

2. The ſecond ſort of belief, which is certain Knowledge grounded upon clear, evident and cogent Arguments, is both uſeful and neceſſary in Religion, for we muſt know ſomething by the Light of Reaſon, before we can know any thing by Divine Revelation: For example, We muſt firſt know that there is a God, before we can know that the Scripture is the Word of God. Now that there is a God is not proved but ſuppoſed in Scripture, and the proof hereof depends upon Reaſon, or the light of Nature, which doth ſufficiently prove the exiſtence of God unto us, *for the inviſible things of him from the Creation of the world are clearly*

ſeen, being underſtood by the things that are made, even his eternal power and Godhead. The ſumm is, A man muſt be a man before he can be a Chriſtian, he muſt have a Reaſon before he can have Faith; he muſt firſt by Reaſon prove that there is a God, and then that the holy Scripture is Gods Word, before he can prove any thing by Scripture it ſelf; but then when he hath by certain Reaſon proved Scripture to be Gods Word, he muſt then prove the reſt of his Religion out of Scripture it ſelf, or ſomething that conveighs Divine Revelation to him.

3. And here comes in the third kind of belief which is Faith, and Faith is the belief of the Word of God, of every thing revealed in that word, whether matter of fact or precept, prohibition, promiſe or threatning; and as Reaſon makes a man, ſo Faith makes a Chriſtian: There he begins and there he ends: for as reaſon makes us capable of Faith; ſo Faith ſupports and guides us afterwards, *for the Juſt ſhall live by faith:* Under which firſt part I ſhall for methods ſake thus proceed:

1. I ſhall ſhew how a Juſt Man lives and

and ought to live by Faith.

2. I ſhall ſhew the excellency of that Life, and the advantages he hath by ſo living. For the firſt of theſe you muſt underſtand, that Faith (beſides many other acceptions not now to be named, becauſe not to our preſent purpoſe) may be taken as a principle or ſupport of Life in two reſpects:

1. Firſt, as a belief of whatſoever is revealed by Gods Precepts, Prohibitions, Promiſes, Threatnings, *&c.*

2. As a truſt and affiance in God according to that Revelation. And according to both theſe ſences and meaſures of Faith ought and doth every Juſt man live, and that in theſe four particulars:

1. He exſpects all his ſupports and ſupplies from God.

2. He truſts all his concernments with him.

3. He ſacrifices all his intereſts and enjoyments to him.

4. In doing all theſe three things he patiently and quietly reſts and acquieſces in him; and in theſe four things doth the life of Faith conſiſt.

1. Firſt, he exſpects all his ſupply

and ſupports from God, and that firſt for this Life; Secondly, for that which is to come alſo.

1. Firſt, for the ſupports and ſupplies of this Life, the Juſt Man exſpects them from God: He conſiders who cloathes the Lillies of the field, and that though they neither toile nor ſpin. He remembers who imps the ſparrows wings, who feeds the young Ravens when they cry unto him, and therefore he doth not diſpute the cauſe with Divine Providence, ſaying, *What ſhall I eat or what ſhall I drink, or wherewith ſhall I be cloathed*, but leaves him that gave life to give meat, and alſo him that made the body to provide cloathing, only he imploys himſelf according to Gods will in a juſt calling, he doth the buſineſs God requires, but for the ſucceſs he is not troubled, for that he doth his part, which is to obey Gods will, and he leaves God to do the reſt, which is, to take care of him, and to provide for him in that obedience. For it is too great a care for him to take care of himſelf, who did not from himſelf receive his Life.

The

The Government of the World is an unwieldy thing in the hands of a man, it is not for him to take thought for to morrow, who for ought he knows may dye to day; God hath not ſo far parted with the Government of the world out of his own hands, as to leave every mans particular affairs to himſelf; that were to let us live from dependance upon him, and to ſuffer an eſtrangement to grow between God and his Creatures; but he reſerves our meat and drink, our food and rayment in his own hands, ſo that we may live upon him for our daily bread, yea, and to live upon him in the greateſt improbabilities in the world; *Faith is the ſubſtance of things not ſeen.* And therefore God exſpects we ſhould live upon him further than we can ſee, though we ſee not bread we muſt not doubt of food; though we have not flocks, we muſt not deſpair of wool; and though we have not herds, we muſt not want a ſacrifice; God provides wine many times for him that hath no Vines, and pours out oyl upon his head, that never planted an Olive-tree: There is no queſtion left where Gods promiſe is Heb. 11. 1.

engaged, there is no objection againſt faith, and therefore ſaith the prophet,

Hab. 3. 17, 18. *Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vine, the labour of the olive ſhall fail, and the field ſhall yield no meat, the Flocks ſhall be cut off from the fold, and there ſhall be no Herd in the Stalls; yet will I rejoyce in the Lord, I will joy in the God of my ſalvation.*

2. The Juſt Man lives in expectation not only of the ſupply of this life from God, but more eſpecially of the reward of the life to come. He that lives by faith, muſt always have Heaven in his eye, he muſt continually abide in the expectation of a better World, and by this conſideration he muſt live, by this End he muſt be governed, by this Promiſe he muſt be influenced, in every occaſion, in every affair, in every concernment, *That there is a reward for the righteous.*

Here he muſt begin, and here he muſt end every affair; hence he muſt derive his Principles, and hitherto he muſt derive his Ends. For whatſoever is undertaken, whatſoever is acted, whatſoever is ſpoken, nay whatſoever is thought,

thought, without an actual or habitual influence from the hope of eternal Life, that which is no wiſe governed and deſigned by an aim at Heaven, that which is not intended in ſubordination to, and compliance with, an intention for Immortality; that hath not the faith of a Chriſtian in it. Here therefore doth a good man (a man that lives by faith) always begin, and thus doth he frame and purpoſe all things, *Verily there is a reward for the Righteous*; therefore will I be juſt and righteous in my employment. *The poor in ſpirit ſhall inherit Heaven*, and therefore I will labour to ſubdue my pride. I will forgive the injuries that are done unto me, becauſe *he that forgives ſhall be forgiven.* I will be merciful to them that are in miſery, becauſe *the merciful ſhall obtain mercy.* I will love my Enemies, becauſe they will make me like unto God, and fit for Heaven. I will bleſs them that curſe and hate me, becauſe they that bleſs ſhall at laſt moſt certainly be bleſs'd. And thus you ſee the firſt Inſtance of the life of faith. The Juſt Man expects all his ſupports and comforts from God, both for this life,

life, and that which is to come, as a little Child that doth what his Father commands him, and for his Meat and Drink and Cloaths, leaves them to the care of his Father, and never troubles himſelf for thoſe things. Secondly, as he expects all ſupport from God, ſo he truſts all his Concernments with him, his Body, his Soul, his Eſtate, his Friends, his Relations; whatſoever they are, Father, Mother, Wife, or Children, Life and Fortune, he truſts with God in the belief of theſe two great Articles.

Firſt, That Gods Providence rules the World.

Secondly, That that Providence works all things for good to them that are good.

Firſt, That there is a Providence that rules the World. God did not make the World by his Wiſdome, and then leave it to be governed by Chance; he did not employ infinite Wiſedom to build an houſe, and then ſend Chance and Folly to dwell in it; but the ſame Wiſdom and Power that made the World, do ſtill dwell and abide in it; according to that of *Pythagoras* in *Juſtin Martyr*, "He rules the World that "he

"he hath made, and where he inhabits, "there dwells Wiſdom, and ſure it is, "Wiſdom never ſuffered Chance to go-"vern in its own preſence. *Are not two Sparrows ſold for a farthing? and one of them ſhall not fall to the ground without your Father; but even the very hairs of your head are numbred; fear ye not therefore, ye are of more value than many Sparrows.* We might have taken Chriſts word for the watching of Divine Providence over us, without his interpoſing an argument; and yet an argument is here uſed ſufficient to ſtrengthen the weakeſt faith, and to eſtabliſh the moſt ſhaken ſpirit. *Are not two Sparrows ſold for a farthing?* By Sparrows are meant all little Birds, ſo little that even two of them are ſold for a farthing; in them is Divine Providence concerned, and therefore how much more concerned in man? So that *Athenagoras* well concludes, "That Divine Providence eyes "every thing, every thing that appears "and appears not, the ſmall as well as "the great. And that is the firſt Propoſition that Faith believes in relation to our truſting all with God. Matt. 10. 29,30,31.

The

The ſecond is, That *all things work together for good to them that love God.* That we might truſt God in all affairs, and having ſo done, might rejoice in that truſt, that we might hope even againſt hope, and be content where there is nothing viſible that ſhould give content unto us; therefore doth he tell us that all things work together for good, that we might be content ſometimes in the greateſt ſtreights; content to ſee a Father want a Friend, to ſee a Child want a Portion, that we might be patient when we ſee our friends wronged, our enemies proſper, our eſtates decay, and our charges encreaſe, that we might be content to do well, and to ſuffer ill, to be poor without advantages of growing rich, to be deſpiſed where we deſerve honour, to be neglected where we ſhould be advanced, to be ſick and afflicted without hopes of recovery of health and felicity in the world; therefore are we told, and therefore are we to believe, *That all things ſhall work together for good to them that love God.*

Go then and truſt thy Wife and Children, thy Friends and Relations, thy Cares

Cares and Concernments with God, *Leave thy fatherleſs Children, I will preſerve them alive, and let thy Widows truſt in me*, ſaith the Lord. This is the ſecond Act, whereby the Juſt Man lives by faith; he truſts all his Concernments with God. Jer. 49. 11.

3. Thirdly, He alſo ſacrificeth all his intereſt to him; Children and Relations, with honours, life, and liberty, are not dear when God requires and calls for them. And this is that royal faith that crowned *Abraham* and the ancient Patriarchs, who have placed the trophees of their faith and patience upon all their Relations, Intereſts, and Concernments in the world, ſacrificing all to God, when he called for ſuch a Sacrifice. Lo here the reaſon, ſaith *Arnobius*, why ſervants ſuffer themſelves rather to be tormented as their Maſters pleaſe, and wives contented to be divorced from their husbands, and children content to be diſinherited by their Parents, rather than to violate Chriſtian Faith, which ſacrificeth all Intereſts and Concernments unto God. It was a great trial wherewith God proved *Abraham*, *Take now thy Son, thine only* Gen 22. 2.

only Son Iſaac, *and get thee into the Land of* Moriah, *and offer him there for a burnt-Offering.* He was his Son, his dearly beloved Son, the Son of *Sarah*, the Son of his hopes, the Son born unto him by promiſe, and the Son in and by whom God had promiſed to deliver all the Nations of the Earth; and this Son he is required to offer up in ſacrifice. How many objections might *Abraham* have found againſt obedience in this caſe? How ſhould God command a father to kill a Son, is not this contrary to all that can be of God? How ſhould God command *Abraham* to ſlay that Son, in whom he had promiſed *Abraham* ſhould be bleſt, yea and all the world beſides *Abraham*? How ſhould Gods Commands contradict Gods Promiſes? Or why ſhould I obey a Command againſt a Promiſe of Grace, againſt all the bowels and pangs, yea and laws of Nature? Thus might *Abraham* have pretended the promiſe, quarrelled with the command, queſtioned the authority and neglected the obligation in this caſe. But what doth *Abraham* do? Faith loves no diſputes, Faith hateth doubtful reaſonings. He doth

doth not queſtion the Command, he doth not wrangle with the Command, he doth not ſet the Promiſe to diſpute againſt the Precept: he makes no delay, but riſeth early in the morning, ſaddles his Aſs, takes two young men and *Iſaac* with him, journeys to the place where his Son was to be offered, not quarrelling with the precept during all the journey, he provides wood, he makes an Altar, he binds his Son, lays the wood in order, and his Son upon the wood, and lifts up his hand to ſacrifice his Son, there is nothing wanting but the laſt ſtroak, and that was half ſtrucken too, and had been wholly finiſh'd, but that the hand that was lifted up, was arreſted by the Angel before its fall. Lo here behold the power of faith, *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, and being fully perſwaded that what he had promiſed he was able to perform, accounting that God was able to raiſe him up even from the dead.* Rom. 4. 20, 21. Heb. 11. 19. Faith lays hold on God, and lets all other intereſts go when God calls for them; Thus Moſes *refuſed to be called the*

the Son of Pharaohs Daughter, choſe afflictions and divorced pleaſures, imbraced reproach, and reproached honours: The pleaſures of the Court, the treaſures of *Ægypt*, the luſtre of a Royal Family ſignified nothing to that faith that eyed better things, and expected a recompence of reward.

The Primitive Chriſtians did ſometimes triumph over the Heathens upon the account of their Chriſtian Faith: They tell how Faith even in the weakeſt Ages and Sexes overcame the fury of the greateſt Tyrants. The curious Woman felt no pain in her torments of body when Faith inſpired and animated her ſoul, and the tender Virgin ſet her fleſh and hands to contend with iron and ſteel, with racks and torments, and what was more, their fleſh proved harder than the ſteel, the Captive overcame by ſuffering, and conquered the Conquerours themſelves.

To part with Life, Liberty, Eſtate, Inheritance, and all for the Chriſtian Faith by faith, was become ſo ordinary in the Primitive Times, that it became a faſhion to be ambitious of Martyrdom. Inſomuch that the Church was put

put upon this occaſion in ſeveral councils to repreſent this unpleaſant and unnatural ambition, and particularly in the Council of *Carthage* held in the year 348: And thus you ſee here Faith lives in theſe three Acts, 1. It expects all from God; 2. Truſts all with God; 3. Sacrificeth all unto him: To which we may add,

4. That all this while patiently and quietly it reſts and acquieſces in him: faith grudges nothing unto God, and the propagation of Goodneſs, Mercy and Religion in the world; it doth not chide and murmur when God takes away a Husband, buries a Child, calls for a Friend, or requires an eſtate from us that he beſtowed upon us: It doth not impatiently grieve at the ſecular adverſities of the Good, nor envy the proſperity of the Evil: It doth not ſtrive and rebel againſt Gods will: It doth not contend againſt Divine Providence; it is not weary and reſtleſs in its own condition, though in want, though in obſcurity, though in ſhame and diſhonour, but looks above all theſe things, repoſeth upon God, enjoys him and its ſelf too in patience, ac-

Luke 21. 19. cording to that of our Saviour, *In your patience poſſeſs ye your ſouls.*

Having thus far ſhewed what it is to live by Faith; I am to ſhew you the excellency and advantage of this living, which will appear in three particulars:

1. In that Faith overcomes worldly Luſts.

2. In that it ſecures us from worldly Fears.

3. In that it ſatisfies and contents us in all conditions.

1. I begin with the firſt: Faith overcomes worldly Luſts, according to that of St. *John*, *Whoſoever is born of God overcometh the world, and this is the victory that overcometh the world even our Faith: Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* 1 John 5. 4 & 5. verſ. Obſerve in theſe words three or four things:

1. Firſt, He telleth you, who thoſe are that overcome the world, and thoſe are they that are born of God; it is the ſpirit of the upper world that ſubdues and overcomes the lower; it is an influence from Heaven that ſublimates and raiſeth us above the earth.

2. As

2. As he tells us who they are that overcome the world, ſo he alſo points at the weapon whereby it is overcome, and that is Faith : *This is the victory that overcometh the world, even your Faith :* And

3. That you may know what Faith this is, he tells you that it is the Faith of him that believeth and imbraceth all the Goſpel Precepts, and prohibitions too, promiſes and threatnings both together : And

4. That you may underſtand that none can overcome the world but he that is born of God, nor he that is born of God but by faith, nor he by any other faith, but that in Jeſus Chriſt; He challenges any man to give an inſtance of any that e're overcame the world otherwiſe than by that faith; *Who is he that overcometh the world, but he that believeth Jeſus is the Son of God?* It's true, the Ancient Patriarchs have left the monuments of their Faith built upon the ruines of all their worldly Intereſts, Eſtates, Honours, Liberty and Life it ſelf : And it may not well be denied, but that ſome of the Philoſophers lived at far greater rates,

and were of a far more excellent ſpirit than many Chriſtians are; but this had ſome dawnings of that Truth which Chriſt afterwards brought to light; the ſame life and immortality that he placed in every mans eye, in the very middle of heaven, the ſame did they in ſome meaſure diſcover under the and fringes of the earth, as the light of the Sun appears. I will not go ſo far as *Juſtin Martyr*, who in his firſt Apologie ſaith, that Chriſt was partly known unto *Socrates*, and in his ſecond Apologie affirms, that Chriſt is that wiſdom whereof all men participate, and that they that live according to Reaſon are Chriſtians, as *Socrates* and *Heracl.* amongſt the Greeks, and *Abraham*, *Ananias*, *Accarias*, and *Miſael* amongſt the *Barbarians*: But this I'le affirm, that whatſoever was done well by the Heathen, it was ſo done by virtue of ſome part of that truth which Chriſt did fully reveal; they had ſome broken beams of truth through a cloud, but he uncovered the Sun it ſelf, they had ſtrong and vehement conjectures of many things which he made certain and infallible, ſo that whatſoever was well done

done in any age of the world, it was done by the ſame Truth that Chriſt in the fulneſs of time did diſcover; thus he ſaid of the Patriarchs, *Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and imbraced them, and confeſſed they were ſtrangers and pilgrims upon earth, for they that ſay ſuch things declare plainly that they ſeek a Country:* It ſeems then they ſaw the ſame things afar off, that Chriſt brought near unto us; they had a glimpſe of that Truth, which we behold with open face; and having the ſame Truth they had the ſame Faith, by virtue of which faith they overcame the World, and the Luſts thereof. Now there are three ſorts of worldly Luſts that Faith overcomes: Hebr. 11. 13.

1. *The Luſt of the Fleſh.*
2. *The Luſt of the Eye.*
3. *The pride of Life.*

1. Firſt, Faith overcomes the Luſts of the fleſh, *For our Converſation is in Heaven*, ſaith the Apoſtle, *from whence we look for a Saviour, the Lord Jeſus Chriſt.* Faith enlightens the mind, purifies the heart, ennobles Phil. 3. 20.

the affections, alters the whole frame and diſpoſition of the ſoul, carries a man into another world, poſſeſſes the mind with other thoughts, acquaints him with other things, furniſhes him with new deſires, places him in another ſtate; ſo that he which before pampered his body, fed his fleſhly Luſts, minded earthly things, crept upon the ground, and lickt the duſt, is now raiſed above all his brutiſh Luſts, and appears ſtrange to all his Carnal deſires, he hath God always before his eyes, Heaven is daily in his thoughts, eternity ſinks into his mind, the joys of the Angels, the contents of the Saints, the meditation of a bleſſed immortality, warm his heart every morning, and keep him company every day. Faith gives us other imployment, finds out other buſineſs for us, than to feed the luſts of the fleſh, and wallow in foul and impure deſires,

Phil. 3. 21. by Faith we know that *Chriſt ſhall change our vile bodies that they may be faſhioned like unto his glorious*

1 Cor. 6. 15. *body.* By Faith we know that *our bodies are the members of Chriſt.* That is, our bodies are parts of the man, and man a member of Chriſt. Every thing

will

will ſuggeſt an Argument to Faith, to mortifie fleſhly luſts. 1. If our bodies be vile, humility, if earthly bodies, why then ſhould we feed and gratifie their luſts, why ſhould the man ſerve the brute, why ſhould the brute rule over the man in us?

2. Again, if our bodies, notwithſtanding they be earthly and vile, be notwithſtanding members of Chriſt; *How then ſhall I take the members of Chriſt, and make them the members of an harlot? God forbid.* Unto Faith every thing ſpeaks Reaſon that ſpeaks againſt the fleſh, Faith never wants an argument to ſtop the mouth of a gaping Luſt, it is a ſpring of a living Water to quench the heat of carnal deſires, to extinguiſh the flames of fleſhly luſts. 1 Cor. 6. 15.

3. Faith overcomes the luſts of the eye, that is, it mortifies the covetous deſire and deſign of the world: *The eye*, ſaith *Solomon*, *is not ſatisfied with ſeeing*. But the eye that is not ſatisfied with ſeeing gold, is ſoon ſatisfied with ſeeing Heaven. He that could never have earth enough while he had earth only in his eye, doth preſently acknowledge himſelf ſatisfied as ſoon as Eccl. 1. 8.

he hath gained a view of Heaven; it is Heaven only that can carry us above Earth, and Faith only that can give us a view of Heaven: Every man muſt have a portion, every man muſt have ſomething to live upon, no man lives wholly upon himſelf, becauſe no man is ſelf-ſufficient. It was a vanity of the Stoicks, who ſpake greater things than they lived, to boaſt of a ſelf-ſufficiency in their wiſe men, for nothing is ſelf-ſufficient but that which is of it ſelf, and that is God only; therefore as every creature naturally ſeeks a happineſs, ſo it naturally ſeeks it without it ſelf. Alſo

Every man hath a deſign, every man is in the queſt of an end: Men hunt their prey in the wilderneſs of this world, and trace the ſteps of great Fortunes, and in the Mines of Gold and Silver they catch at the wings of honor and preferment, as they fly aloft, and are gazed upon, but no ſooner doth Faith open the eye but this dream is at an end, no ſooner is the ſenſe of Heaven and the true fear of God awakened in the ſoul, but the ſleep vaniſheth away, and all their pompous ſhadows here

here below flee away in the ſleep alſo, *The world paſſeth away and the luſts thereof, but he that doth the will of God abideth for ever.* 1 Joh. 2. 17. And what large and excellent Diſcourſes will faith frame upon this truth! Behold, ſaith faith, the World with all its pomp and luſtre, with its glory and greatneſs, is in daily decay and conſumption, and how ſhould I live upon that which muſt dye? how ſhould that eſtabliſh the ſoul, which hath it ſelf no eſtabliſhment? how ſhould that be a foundation for me, which hath no foundation for it ſelf? Caſt your eyes round about you, upon the riches, wealth, and preferments of this world, and behold they are in a continual motion to corruption, they are in a daily flux, the waters do not haſten faſter to the Sea, than all theſe things melt towards ſmoak and vapour. Have Crowns and Scepters exempted any man from death, from the beginning of the world to this time? have riches ever made a man immortal? hath health ever made a man wiſe? or have great preferments ever given a man great content? Behold, *Solomon* hath long ſince put off his

his Crown, and his Robes, and long ſince turned to duſt: the Cæſars themſelves are dead, and the worm made no difference between them and the meaneſt of their ſervants; how little is there left in the world that was two hundred years ago? all *that* is paſt, and ſomething ſprung up in its ſtead, which yet ſhall ſhortly paſs away as that did. Thus Faith views all things in the wane, it ſees them all in motion and decay, that lets the world paſs as it will paſs, it leaves that which leaves it, and turns its eye from beholding vanity: but how bright is the Glory of Heaven in the eye of Faith! how precious are the things of immortality in them that believe! and how raviſhing are the affections of eternal Life, in them that long after eternal things! He thus believes, and thus acts, he never wants the help of a ſin to do him a favour, or the joy of a luſt to make him happy; if he wants proviſion, Faith ſupplies him; if he wants content, he fetches it from Heaven; if he lacks health, he ſeeks it there; if he needs joy, he derives it thence; he lives above the world becauſe he needs it not, *for we look not at the things which*

2 Cor. 4. 18.

are

are ſeen, but at the things which are not ſeen; for the things that are ſeen are temporal, but the things that are not ſeen are eternal.

Thirdly, Faith mortifies the pride of life alſo, and together with it the ambition, envy, the malice, the wrath, the bitterneſs, and all the enmity of the world. Faith ſees nothing in this world worthy of a great eſteem, and therefore is not proud; nothing worthy of a ſtrong deſire, and therefore is not ambitious; nothing that another hath which it would deſire to bereave him of, and therefore envieth not, doth not value the loſs of any thing ſo much as to bear malice againſt him that made a man a loſer. The matters of this world are the fewel that kindles all thoſe helliſh paſſions; Honours, Riches, Preferments, Secular Learning and Skill, theſe are the food that feed the ſparks of Pride, Envy, Malice, Scorn and Bitterneſs; here theſe paſſions grow, here their flames are nouriſhed, here their fires do burn and ſmoke. But now theſe are not a Chriſtians great concernments, theſe are not the care of Faith, theſe are not the charge of love, theſe

are

are not the things that are ſtudied, deſigned, contrived, contended for in the ſpiritual World, in that World where every Chriſtian hath his Converſation; *For our converſation is in Heaven.* And in Heaven there is nothing of theſe. Alas! we never ſwell with pride, burn with malice, nor conſume with envy, nor ſmoke with paſſion, nor foam with cruel hatred, till we loſe the ſhield of Faith, till hope and love flagg their wings, and let us fall into the cares and ſorrows, into the ſtorms and tempeſts of this world: Here indeed every man is at work for himſelf, every man is contriving his own ends, every man is labouring his own advancement, and that by all manners of ways, right or wrong, good or evil, truth or lies, ſo it will work his end, it is a fit means; ſo it will do the thing deſigned, 'tis no matter what it doth beſides; ſo it will make me rich, it is no matter who is made poor by it; ſo it will make me an intereſt, 'tis no matter whom it wrongs; if it will build my houſe, inrich my family, gain me intereſt in the world, give me reputation with them that can preſer me, let it deſtroy my neighbor,

let

let it injure my brother, let it inſnare my friend, let it damn my ſoul, all is well done that is done with ſucceſs for this world. This is the guiſe of this world, and when we fall into this confuſion, this tempeſt, this heap of miſchief, diſquiets, where every thing is thrown into diſorder and confuſion, where every thing is in battel againſt another, no wonder if all the paſſions of Hell, pride, revenge, *&c.* do then break in upon us when we are fallen into the midſt of them; but while Faith carries us into a better World, into the thoughts of God, we come to live the affections that become immortal Souls. Here we dwell like them that ſtand upon the top of a hill, above the Regions of the Clouds, that ſee it thunder and lighten, ſnow and ſtorm here below, while they enjoy a ſerene Heaven and a ſhining Sun there above.

And thus I am gone from the firſt Effect of Faith, which is its mortifying worldly luſts, unto the ſecond, which is its quieting, compoſing our minds in all the fears and dangers of the world.

Secondly, Faith ſtills and quiets our minds, ſecures our ſouls, and eaſeth our diſquiets

diſquiets while we paſs thorow the valley of tears here below; whatſoever we loſe in the world, Faith ſhews us that the loſs is not conſiderable; whatſoever we hope for in another, Faith aſſures us of that our Hope; it teacheth how to undervalue that which we cannot get, or that which we may loſe, and it teacheth how to content ourſelves with that good which we cannot fail at laſt to gain, if we be patient and perſevere to the end. And thus Faith is the greateſt ſecurity of our lives, the great eaſe of our hearts, the only ſtrength and ſupport of our ſouls, that which thou deſireſt is the higheſt thing that is, and near unto God, not to be ſhaken, not to be moved and diſquieted, ſays *Seneca*.

Now that which the Stoicks aimed at (in this Call) that Faith performs; it hears not the report of danger, it feels not the ſmart of poverty, it is not affrighted at the noiſe of wars, it is not ſhaken with the fear of death, it hath nothing of its own here below, it hath laid up nothing in this Caſtle, or in that Garriſon, it hath left no part of a mans heart within the walls of a fair houſe,

houſe, in the ſhadows of pleaſant walks, in the ſcent of a bed of flowers, it hath lockt up nothing of the ſoul in an iron coffin, nor ſealed it up in his bags, nor hurried it into a ſhip, nor thrown it into a barn; it hath laid the man wholly in heaven, it hath placed him and his in the arms of God, it hath nothing to loſe in this world, and therefore it is not ſhaken by worldly fears.

Thirdly, Faith ſatisfies and contents the Soul with full and ample ſatisfaction. What is this O my Soul, ſaith Faith, that thou longeſt for, whither do the wings of thy deſire carry thee away? what mean thy peeviſh heart, thy angry deſires, thy vehement longings? behold Heaven is before thee, and if *there* be content enough, then be patient a while and thou ſhalt be ſatisfied. Lift up thine eyes towards the Stars, towards Glory, behind theſe are but a few days diſtance between thee and Heaven: behold all that God hath, and God himſelf too is thine, lay up thy Contents with God, put all thy intereſt into his hands, think of no ſatisfaction below eternal happineſs, and let eternal happineſs fully ſatisfie thee: In the mean

time,

time, let the wiſe man glory in his wiſdom, and the rich man pride himſelf in riches, let the Idolaters have praiſe, and the applauſe of this world, drink up the rotten breath of the multitude, and feed upon popular air, let ſenſual and unclean perſons ſtrive in their prophane riots, and dye while they are alive by living in their luſts; in the mean time *let patience have its perfect work, that thou maiſt be perfect and intire wanting nothing*; let God be thy hope at preſent, and he ſhall ſhortly be thy reward.

Thus Faith anſwers the objections, ſtills the commotions, cools the heats, ſatisfies the longings of the ſoul; Faith leads the Soul into its own portion, and in that portion gives it full content and ſatisfaction: It opens all the treaſures of God, it diſplayes all the riches of Heaven, it expreſſeth all the rewards of Glory, and ſhews the Soul every thing that it wants in all the meaſures that it can poſſibly deſire or enjoy. And now in the view of theſe rewards *Abraham* is content to leave Countrey, Kindred, Friends and Relations too, becauſe he had his eye upon a better Countrey.

Moſes

Moſes is rich without the treaſures of *Ægypt*, and well deſcended without relation to *Pharaohs* Daughter, and honourable without relation to the Court, and happy in the afflictions of the people of God. The very view of Heaven is richer than all the riches of this world, Scepters, Crowns and Kingdoms are in one glance of glory; youth, and health, and proſperity, and everlaſting life are in one beam of the light of faith; and thus doth this faith ſatisfie the ſoul.

Having ſhewed what it is to live by faith, and alſo the great advantages of ſo living, to the end I may make my diſcourſe of this ſubject more compleat, I will add the hinderances or impediments of that life, and here diſcourſe unto you the Reaſons why men ſo little and ſo ſeldom live by Faith, the account whereof take in theſe particulars.

1. We are early accuſtomed to live the life of ſenſe, there and thence we begin to live; it is long before we arrive to any conſiderable uſe of our reaſon, and longer ſtill before we attain to any meaſures of Faith: We do at firſt judge of all things by the ſeeing of the eye, and the hearing of the ear,

and by the notices of our interiour ſenſes, and we are fallen ſo far down the hill before we are aware, that it it very hard ever to return back again.

All theſe things that feed and flatter our ſenſes, they are of ready, eaſie precepts; we need take no pains to ſee what is pleaſant, nor to taſte that which is ſweet, nor to hear that which is delightful: It coſts us no labour at all to be inclined to pride, and eaſe, and luſt; it is not matter of difficulty to us to love that which gives us pleaſure, and to hate that which creates diſeaſement to us; whence it comes to paſs, that we ſink deep into the life of ſenſe very early in our youth, before we are well aware of our greateſt duties and concernments, and being ingaged by nature, and inſtituted by cuſtom at firſt to live by ſenſe, we find it very difficult afterward to live at any other rate. We find it very diſguſtful to us to deny our ſenſes any thing they have been accuſtomed to enjoy: It is hard to ſtarve an hungry luſt, it is difficult to muzzle a keen deſire; we cannot eaſily forgo the acquaintance of our maſter delights, nor frown upon the temptations that

that flatter us, and that have formerly miniſtred pleaſure unto us: Hence it is that *Solomon* adviſes, that *a Child ſhould be trained up in the way he ſhould go: And when he is old, he will not depart from it:* and, *it is required to remember our Creator in the days of our youth*; which differs not from the Apoſtles ſenſe, where we are commanded to *flee youthful luſts*. Every man is naturally a ſtranger to ſpiritual things, *for the natural man receiveth not the things of the ſpirit of God.* Prov. 22. 6. Eccleſ. 12. 1. 2 Tim. 2. 22. 1 Cor. 2. 14.

But much more are they eſtranged from theſe things, and with greateſt difficulties are they brought to any ſenſe or feeling, any taſte and liking of them, who have long lived the life of ſenſe.

2. The next Reaſon why we live ſo little by Faith, is becauſe we live beyond and beſides the meaſures of Gods promiſes, and that in two reſpects:

1. In reſpect of the things we deſire.

2. In reſpect of the time we deſire them in; in both which regards we exceed the meaſures of Gods promiſes, and conſequently ſet our hearts beſide the foundation of Faith, which cannot

ſtand but upon ſuch a promiſe.

1. We exceed the meaſures of Gods promiſes in the things we deſire, not becauſe God doth not promiſe that which is ſufficient, but becauſe we deſire more than enough. God hath not promiſed wealth and honours, riches and abundance to every man: All men were not born to be great and powerful; we cannot all deſcend from Kings and Princes, we cannot all dwell in Courts and Palaces, Noble blood ſprings by drops, and flows in rare and few channels; If there were no Subjects there would be no Kings, nor could there be Maſters unleſs there were Servants to make them ſuch: The perfection of the world, the orderly adminiſtration of humane affairs do require that there be a great diverſity amongſt men: there muſt be rich and poor, high and low, great and ſmall, rulers and ſubjects both together, and one as well as another, for perfect equality will bring perfect confuſion, that being a ſtate wherein no man was obliged to ſecure another, and therefore a ſtate without degrees and without order. Now herein is the exceſs and errour of mens deſires, every

ry man would be great, every man would be rich, honourable and noble, every man would poſſeſs the greateſt eſtate, the nobleſt honours, and the higheſt preferments: Men love to be in the world like the Phariſees in Synagogues in the higheſt rooms; but this is a deſign which cannot be performed, becauſe it is not promiſed, and being there is in this caſe no promiſe from God, there can be no faith in man; ſo that in ſuch a caſe 'tis impoſſible a man ſhould live by faith. Now do thou judge impartially, who ever thou art, whether this be not thy condition? Is it not thy deſign to get a great eſtate? herein thou canſt not live by faith, for it is not promiſed unto thee; food and rayment thou maiſt expect, and content alſo together with them, for thus far God hath promiſed to ſupply thee, if thou beeſt not wanting to thy ſelf, and therefore thus far thou mayeſt live by faith: But now that thou ſhalt be as rich as thy neighbour, or as ſucceſsful as thy brother, or as well preferred as thy friend, or as well eſteemed as thine enemy, this is not neceſſary for thee, nor it may be good for others, nor pro-

miſed by God, nor attainable by lawful means, and therefore in ſuch a deſign for theſe things thou canſt not move by faith. Now alas my friends, are we not all much to blame in theſe things? Do we not ſtretch our deſires in earthly things further than God hath intended his promiſes? How few are there that can be content with that which is moderate, though that which is ſuch be more ſufficient than that which is too much? Behold the poor man (the Porter) that carries thy burthen in the ſtreets, he is as ſatisfied as thou that owneſt the burthen it ſelf, that is, he is really as rich, but yet neither thou nor he are fully ſatisfied. He would poſſeſs the place that thou doeſt, and thou the place of him that is above thee, and he the place of him that is above him, and were we but all one degree higher, oh then we ſhould do well enough, for we ſee content dwelling in the degree juſt above us, and yet behold when we are advanced to that degree, content is fled from thence, and we are even yet but where we were before. In the mean time, while every man runs beyond the goal, and ſtretches himſelf

himſelf beyond ſufficiency, and overſhoots the promiſes of God, and his own need, in the inordinacy of his deſires; no wonder if he wavers where God hath not eſtabliſh'd him; if he fluctuate in his hopes where God hath not promiſed to gratifie his deſires; no wonder if he be full of uncertainties, doubts, fears, diſquiets, without faith, without hope, without aſſurance, without comfort, where he is gone ſo far that he hath left God behind him, and deſires a greater portion, than Gods infinite Bounty thinks and knows to be ſufficient for him.

Secondly, As men exceed the promiſes of God in the meaſure of the things that they deſire, ſo likewiſe in the time that we wiſh to gain our deſires in; we are generally very forward and impatient, very greedy and importunate for our ends, we are not willing to ſtay Gods time for our portions and allotments in this world. The Heir inquires into his Fathers years, before he is fit to govern his Eſtate, he would have Land before he have diſcretion, and Riches before he have bounty or wiſdom either. *Rachel* muſt have Children

forthwith, or elſe ſhe will forthwith give up the Ghoſt: She would grow big with Child as ſpeedily as ſhe ſwell'd with deſire of Children; and though not old as yet, not paſt bearing and fruitful years, yet is ſhe ſo impatient, ſo importunate in her demands of her Husband, that ſhe puts a patient man into a paſſion, *Am I in Gods ſtead, who hath with-held from thee the fruit of the womb?*

Gen. 30. 2.

It is a great diſeaſe, and very epidemical, to be inſtantly weary of thoſe burthens that God lays upon us. If we be a while ſick, how impatiently do we long for health! If we be wronged and injured, how vehemently do we deſire to be righted forthwith! If an Enemy hath wounded our honors ſtained and blemiſhed our reputation by a falſe report, O how paſſionately do we long to meet, to convince, to aſſault that man! We know no reſt, we are not at eaſe, we know not well how to eat or drink, or ſleep, till we meet the enemy, till we have retrieved our Honour, till we have thrown off the dirt from our ſelves upon him, and made him drink his own potion, and

ſwallow

ſwallow up his own vomit again. Thus it is with us in all our griefs; they are unto our fleſh like fire, which we inſtantly ſnatch from the ſmell of the flame, not having patience to endure to be ſinged, much leſs to be ſcorch'd with a keen affliction. But now Faith doth not move ſo quick, *He that believeth maketh not haſte.* As God knows better how, ſo alſo better when, to grant our deſires, than we do. Haſt thou a crazy Body? Wait Gods time for health, for health will certainly come, but it may be not on this ſide death: Haſt thou a deſperate Child, broken Fortunes, a ruin'd Eſtate, a decay'd houſe? Truſt in God for the recovery of all things, but wait Gods time, for Faith is always patient, and impatience always the creature of unbelief. Many a time hath the Sun broke into an excellent luſtre, after a cloudy Gloom, or a violent Storm: Many a time hath God reſtored Riches after Poverty, and cauſed a flouriſhing Eſtate to grow out of the aſhes of a conſumed Fortune: Many a time hath he ſent home a Prodigal Son reformed, and ſnatched the firebrand out of the fire, and drawn the Lamb

Iſai. 28. 16.

Lamb out of the Wolf's mouth, giving joy for heavineſs, beauty for aſhes, and a garment of praiſe for a ſpirit of mourning: But then Gods own time muſt be waited for, we muſt not number minutes, we muſt not determine moments, we muſt not preſcribe times and ſeaſons unto God; we that cannot make the Sun ariſe, muſt not ſet God a day; for if we be in haſte we do not act in Faith, our haſte will make our ends ſlow, and our forwardneſs will inflame our impatience, will rent our deſires, will cool the hand of God, which would otherwiſe work our deſires. In the mean time conſider this. When we have been ſick, and poor, and injured, and depreſſed, and afflicted long enough, then God will deliver, and not before; and becauſe we expect deliverance before, therefore we do not live by Faith.

Thirdly, Many men live not by Faith, becauſe they never apprehend themſelves to have any need of ſo living: Faith looks at its portion afar off, views *Canaan* from *Piſgah*, and Heaven from *Canaan*, *it is the ſubſiſtence of things not ſeen*, whereas they have all they ſtand in need of under their hands; they

they have their portion in poſſeſſion, youth, health, ſtrength, riches, honors, preferments, all things they deſire, or know to be deſirable, behold they have them in view, nay they have them in poſſeſſion; and ſo they do not ſtand in need of Faith to make them happy, or content in the view of Heaven, in the expectation of that God which is future, becauſe they ſee and enjoy all the good things that they deſire here at preſent. Thus doth the rich man rejoice in his preſent Fortune, and the charms of his own heart, *Soul thou haſt much Goods laid up for many years, take thine eaſe, eat, drink, and be merry.* Luke 12. 19. Behold, he had a great ſtock and ſufficiency of preſent Comforts; He fed his eye with plenty of Corn, and graſped his treaſures in his hand, he had his treaſures laid up in his Barnes, and had lockt up his Content in his own poſſeſſion, and what need of living by Faith where there was fruition? What need of hope, where there was enjoyment? What need of borrowing contents from the expectation of what was future, when he had abundance of Contents at preſent? It is diſtreſs that drives

drives us unto God; It is weakneſs that makes us lay hold on ſtrength, and ſenſe of poverty that gives us the deſire of being rich, according to that of
Hoſ. 5. 15. the Prophet, *In their afflictions they will ſeek me early.* It's ſeldome that men ſeek the Lord, unleſs they need ſome Good, or fear ſome Evil; 'Tis hunger makes us cry for bread, and nakedneſs makes us provide cloathing, or danger forces us unto God: Therefore
Iſai. 5. 11, 12. ſaith the Prophet, *Wo unto them that riſe up early in the morning, that they may follow ſtrong drink, that continue until night while wine inflame them. And the harp, and the vial, the tabret and the pipe, and wine are in their feaſts, but they regard not the work of the Lord, neither conſider the operations of his hands.* When there was ſuch plenty of Wine and Muſick, and ſtrong Drink, where flouriſhing proſperity was watered with Rivers of pleaſure, then they were ſo far from regarding the words of Gods mouth, that is, Living by promiſe, that is, by Faith, that they regarded not the work of his hands,
1 Tim. 6. 17. *Charge them that are rich in this World, that they be not high-minded, nor*

nor truſt in uncertain riches, but in the living God, who giveth us all things richly to enjoy. It is an hard thing it ſhould ſeem, to have Riches, and not to have them as a God; to have wealth, and not to truſt in it; and therefore it often comes to paſs, that they that have riches, and power, and content, and ſatisfaction enough, or think there may be enough of theſe without God, they never look further than theſe things, for we never ſeek unto God till neceſſity leads us unto him.

Fourthly, The life of Faith puts upon continual exerciſe of mind, and ſets all our powers upon the ſtretch, and often carries much of conteſt and anxiety in it; and therefore being we are ſo much inclined to ſloth and eaſe, and carnal ſecurity, we are loth to live in ſo continual a labour, and to give our ſelves the trouble of a continual watch or battle againſt the world. The Apoſtle in the ſixth to the *Epheſians* ſtyles Faith a ſhield, and to this ſhield addes many other parts of Chriſtian Armour, which ſuppoſeth that the life of Faith is a warfare, is a Military Condition, and therefore a ſtate of ſtrict and

and righteous Diſcipline, *We wreſtle not againſt fleſh and blood, but againſt Principalities and Powers, and therefore take unto you the whole Armour of God*, &c. *Stand, having your loins girt about with truth, above all things taking the ſhield of faith, whereby ye ſhall be able to quench all the fiery darts of the wicked*, &c. Firſt, Obſerve here we are engaged againſt mighty enemies, Principalities and Powers; and they alſo againſt us: and, Secondly, That we have uſe of many weapons againſt ſo mighty enemies: but, Thirdly, That we have greater need of Faith than any other, for ſo ſaith the Apoſtle, *Above all things taking the ſhield of faith.* St. *Peter* alſo, deſcribing to us the life of a Chriſtian, exhorts us to

2 Pet. 1. 5, 6. *give all diligence, to adde to our faith vertue, and to vertue knowledge*, &c. Where you may obſerve; Firſt, The abundance of work that a Chriſtian hath to do, what a great number of Graces to ſtudy and obtain. Secondly, Obſerve Faith ſtands in the front of all this number, it is the firſt name in the Catalogue; And then, Thirdly, Obſerve that the very next thing to Faith

is

is Vertue, or Chriſtian Courage or Fortitude and Spirit: To intimate to us that theſe are great combats and difficulties, great trials and exerciſes in the life of Faith. Do but caſt your eyes upon the labours and agonies, upon the pangs and throes that ſometimes offend the life of Faith, and then you muſt needs underſtand how unſuitable and diſguſtful it muſt needs be to a lazy, ſlothful humour. Behold the Pſalmiſt in a ſtrong exerciſe of faith, and ſee what a multitude of various paſſions and workings attend that exerciſe, *As the Hart panteth after the water-brooks, ſo panteth my Soul after thee, O God. My ſoul thirſteth for the Lord, the living God; when ſhall I come and appear before God? My tears have been my meat day and night, while they continually ſay unto me, Where is thy God? Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him for the help of his countenance.* And yet again, *I will ſay unto God, my Rock, Why haſt thou forgotten me? Why go I mourning, becauſe of the oppreſſion of*

Pſal. 42. 1. —— 2. —— 3. —— 5. —— 9.

of the enemy? And yet after all this again, *Why art thou caſt down, O my ſoul, and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.* Behold here what a multitude of ſtrong pangs, vehement ſtrivings, various paſſions, mighty fluctuations and commotions there have been in the exerciſe of this good mans faith.

1. Strong and vehement deſire, longings and pantings after God, verſe the firſt: and this is the firſt breath and haſte of faith.

2. After this a ſtorm of tears, like as rain deſcends ſometimes in a tempeſt: this verſe the third.

3. After this motion towards God, behold a return unto himſelf, a diſpute with his own heart, a doubt within his own breaſt, a quarrel in his own ſoul: verſe the fifth.

4. And yet fourthly, behold the diſpute is no ſooner begun, but faith puts an end to it; fear doth no ſooner ſpeak, but hope ſtops its mouth, *Why art thou caſt down, O my ſoul? hope thou in God*: in the ſame verſe.

5. And

5. And yet fifthly, fear is no ſooner ſilenced but it ſpeaks again; *I will ſay unto God, why haſt thou forgotten me?* Verſ. 9.

6. And yet again, fears cannot ſo often return, but faith turns them back again, for ſo doth the Pſalmiſt return to God and himſelf, *Why art thou caſt down O my ſoul*, &c. Verſ. 11.

Lo here the battles of faith, lo here the ſtrifes and agonies, the conflicts and difficulties it is exerciſed withall! The exerciſe of faith ſometimes makes us weary in the day and watch in the night; it ſometimes makes our ſleep ſhort, and the nights long, our dreams troubleſome, and our wakings painful, it makes a pale face and a thin viſage, a thoughtful heart, (not of it ſelf, but by reaſon of the conflicts againſt our luſts that it puts us upon) nor do thoſe conflicts laſt long, but preface unto triumphs and victories, yea unto joyes and pleaſures. In the mean time faith cauſes deep thoughts, ſtrong affections, vehement longings, it wakens every eye, it ſtrengthens every nerve, it exerciſes every power, it tryes every grace, it actuates all the vigours of the ſoul, and becauſe this is a life of labour and ſtrife,

of pains and difficulties, though but for a time, therefore we are loth to live the life of faith.

5. We are diverted from the exercise and life of faith by the guise and humour of the world, which is the reason why the Apostle exhorts us thus, Rom. 12. 2. *Be not conformed to this world, but be ye transformed by the renewing of your mind.* Now there are three things wherein we are deceived by the guise of the world.

1. We see men labouring for other ends than the ends of Faith.

2. We see them succeed sometimes in those labours.

3. We see them valued for that success.

First, It is in the guise of the world a strange thing to seek for any thing but worldly things; *Solomons* design, though not in his blood, runs in most mens veins. *I made*, says he, *great works, I builded me houses, I planted me Vineyards, I made me Gardens and Orchards, I planted trees in them of all kinds, I made me pools of water, I got me servants and maidens, great possessions of great and small cattel; I gathered*

gathered me ſilver and gold, and the peculiar treaſures of Kings; I got me men-ſingers and women-ſingers, and the delights of the ſons of men, as muſical inſtruments, and that of all ſorts, and whatſoever mine eyes deſired I kept not from them; I withheld not my heart from any joy. Thus did *Solomon*, thus does every mans neighbour almoſt in ſeveral meaſures and degrees. He ſeeks an eſtate, he courts a fortune, he ſtudies riches, he catches at honours, he labours at the preferments of this world; and this is one of the firſt things we obſerve in it. Eccleſ. 2.

2. We ſee one or other of our neighbours by theſe means growing rich, and acquiring wealth, he builds houſes, he buyes land, he raiſes his family, he lives high, and maintains all in a ſplendid pomp.

3. We ſee him by ſecular cares and labours growing rich, and valued, eſteemed, courted and ſued unto becauſe of thoſe riches, and this preſently inflames our ſpirits, this ſets all on fire to be as rich, as noble, as great, as much eſteemed as he is. And hence now we begin to lay our plots and deſigns, and contrive

the means of growing great, and rich, and popular; and theſe deſigns thus laid, they imploy our heads, our hearts, our hands in the getting of riches and honours, they lay God aſide, they remove heaven out of our thoughts, they baniſh truth out of our mouths, they throw juſtice out of our feet, they cut off the ſinews of faith, they extinguiſh every ſpark of love, they fill our hearts with covetouſneſs, and our tongues with guile, and teach our lips to ſpeak leaſing; they kindle a thirſt in us after other mens goods, they anoint our hands with the ſweat of the poor; they pave our way with frauds and deceits; in the mean time notwithſtanding all this, the world will admire a fool if he be rich, however he will bleſs and admire himſelf; whereas the life of faith is on the contrary, the life of faith is a thing unſeen, unknown, obſcure, and nothing popular, *for our Life is hid with Chriſt in God*; Faith doth not ſhine and glitter in the world, it doth not walk in ſilks, nor rattle in coaches, nor preſent it ſelf to be admired and gazed on in the ſtreets; Faith doth not prefer and advance, ennoble and elevate

vate a man in this world; no, nor doth it ſpeak vehemently in the pulpit, nor is it loud, and clamorous in prayer, it is not cryed up for zeal and godlineſs, for gifts and utterance; but it is a ſilent, humble, hidden thing that dwells at home, that prays in the cloſet, that ſighs within its own breaſt, that lives hard and low, mean and obſcure, teacheth a man how to eat puiſe, and to drink water, and to give God thanks: And hence it comes to paſs, that it is mean and ignoble, little and deſpiſed in the eye of the world. Thus you have ſeen how it comes to paſs that we are eſtranged from the life of Faith.

Firſt, we are ingaged by ſenſe early and betimes in the morning of our lives.

2. We live beyond and beſides the meaſure and degrees of Gods promiſes.

3. We are not often ſenſible of the need of Faith, which eyes the future, becauſe we rejoyce in the ſufficiency of the preſent.

4. Faith ingages us in conflicts, and difficulties, in ſtrife and battle againſt our ſelves: And

5. We are impoſed upon by the guiſe of the world, where we ſee men la-

bouring with all their might for ſecular things, ſucceſsful oftentimes in that labour, and valued for that ſucceſs. God grant that worldly Glory may not dazle our eyes, that worldly eaſe may not charm our hearts to a forgetfulneſs of God, of Heaven, and of our ſelves, that we may not value *the things that are ſeen, for the things that are ſeen are temporal, but the things that are not ſeen are eternal.*

Thus I have diſpatched what I had to ſay of the excellency of Faith, and the impediments of living by it, I am now to diſcourſe of the evil of Infidelity; and that,

1. As it withdraws us from God; *If any man draw back.*

2. As it withdraws God from us; *my ſoul ſhall have no pleaſure in him.* Now by infidelity, I mean our not believing any thing that is delivered by God, and more particularly an unbelief of thoſe promiſes, or thoſe parts of Divine Revelations, which are the great pillars of our Faith and Hope, ſuch as tell us in general, that there is a providence that concerns it ſelf in us, and in all our affairs in this world.

2. That

2. That this Providence over-ruleth all things for the good of them that love God: And then, Rom. 8.

3. In particular, that the precepts and prohibitions of the Goſpel are undoubtedly the Laws of God: And,

4. That obedience unto thoſe Laws endears a man unto God here, and ſhall be rewarded by him hereafter, and on the contrary, that diſobedience to them ſhall be eternally puniſhed.

For the belief of theſe and ſuch like things, is truly that Faith by which the Juſt Man lives, and conſequently, the disbelief or unbelief of them, that whereby he is withdrawn from God: It is far from being akin to truth, to think that to believe I am elect, or that I am ſanctified, or that I am a Son of God is that faith, whereby the Juſt do live, and indeed ſo far, that the belief of theſe things is not properly any part of faith at all, being that theſe things are no where particularly revealed, and therefore be not miſtaken in your account of Faith: But that noble principle of life, whereby the Juſt live, it is the belief of remiſſion of ſins by Jeſus Chriſt, and of the reward of ever-

lasting joys hereafter; together with the acknowledgement of Gods watchful eye over his flock and people here; and as the belief of these things does unite us unto God, so 'tis the want of this Faith that doth estrange us from him, as will appear from these following particulars:

1. Infidelity as now explained takes away the hope of eternal happiness, it confutes the expectations of everlasting rewards, and by so doing withdraws us unto the uttermost distance and estrangement from God. There is no man upon earth but what he acts willingly he acts in hope; belief is the principle of every voluntary action in the world. He that plows intends to sow, and he that sows intends to reap, and he that reaps to gather in, and he that gathers in, to eat and drink of the fruit of his labours: So that upon account to doubt whether it be lawful to obey Gods Commands, with an eye to, and from a desire of the rewards which God hath promised, is to doubt whether it be lawful to obey at all, since obedience is not possible upon any other terms: And this is largely proved

proved by *Arnobius* againſt the Heathen, who denied the believing of the Chriſtians, that there was nothing ever done by any of themſelves, but by the operation of ſome belief. Now therefore that Infidelity which ſtifles the belief of everlaſting Life, that ſtrangles all endeavours after that Life, for who will endeavour for that which is not? Who will deny himſelf for heaven, unleſs he be aſſured that a heaven there is to ſupport his ſoul in that ſelf-denial? Alas, no man is content to be miſerable for nought, no man is miſerable, but out of a deſire of happineſs, no man denies himſelf but for his own advantage, no man is willing to ſuffer loſs in this world, but in hope for advantage in a better; 'tis more than either God commands, or than the rareſt Saint ever practiſed, to embrace a dear affliction, to undergo a calamity for nought: The very Apoſtles of Chriſt and Chriſt himſelf lookt through the miſeries of this life, upon the felicities of that which is to come, they eyed the recompence of reward, ſaw the joy that was ſet before them, and this gave them ſpirit and courage to bear up againſt all the batteries

teries of temptation : Thus ſpeaks the Apoſtle himſelf; *For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day : for our light affliction, which is but for a moment, worketh for us a far more exceeding weight of Glory; while we look not at the things which are ſeen, but at the things which are not ſeen*, &c. There are none of the calamities of this world that come to a good man at a dear rate, all the afflictions of this life are cheap and eaſie when we conſider the recompence of reward : Fire is not hot, poverty is not poor, the ſword is not ſharp, afflictions are not afflicting, miſeries are not miſerable, when we conſider that a Paradiſe of everlaſting pleaſure ſprings out of the aſhes of our miſeries and decays; and therefore this makes a good man love God, and cleave unto him in the midſt of all thoſe difficulties he gives him to encounter, for he ſees the Sun ſhine through the clouds, he beholds heaven even by the light of a flame, and the ſame evils that preſs outwards, iſſue in ſprings of joy alſo: But now what ſhall draw that man to God,

2 Cor. 4. 16, 17, 18.

God, whom everlaſting rewards do not draw to his duty? What ſhall engage that man to labour, who doth not expect any reward? (Behold) the pleaſures of this world, eaſe, riot and wantonneſs come and court an Infidel, and why ſhould this Infidel refuſe theſe pleaſures, while he expects nothing better than they are for this refuſal? They ſmile in his face, they fawn upon his eye, they drop into his lips, they enchant his ear, they whiſper all contents unto him, and what hath he to countervail the loſs of theſe delights, while he believes no other beſides theſe only? *Come on profane* (ſay the herd of Infidels) *let us ſpeedily uſe the Creature as in youth, let us fill our ſelves with coſtly wine, and ointments, and let no flower of the ſpring paſs by us; let us crown our ſelves with roſe-buds before they be withered, let none of us go without his part of jollity, let us leave tokens of our joyfulneſs in every place, for this is our portion and our lot*, *Wiſd.* 2. 6, 7, 8, 9. Again, ſuppoſe afflictions fall upon an unbelieving man, ſuppoſe he be called to ſuffer for God, or to ſpeak for the truth of the Goſpel, Wiſd. 2. 6, 7, 8, 9.

and

and that by the cracking of his bones upon a rack, or by the hiſſing of his fleſh in the fire, what ſhall this man do? ſhall he ſuffer or ſhall he ſin? ſhall he burn incenſe to an Idol, or ſhall he ſacrifice himſelf to God? ſhall he live and the Goſpel die, or ſhall he die and the Goſpel flouriſh? Alas, theſe queſtions are no queſtions in this caſe, for to what end ſhould he yield to ſuffer for any thing, that cannot believe that any ſufferings are rewarded? 'Tis true, *Moſes* refuſed to be called the Son of *Pharaohs* Daughter, but 'twas becauſe he choſe to be the Son of God; he contemned the pleaſures of ſin which are but for a ſeaſon, but 'twas to enjoy the reward of righteouſneſs for ever; he turned his back upon the riches of *Ægypt*, but it was out of love to the treaſures of heaven: No Martyr dies for Truth, but borrows courage for the life of Faith: No Confeſſor juſtifies the Goſpel, but Faith looſens his tongue; no Saint divorces earthly things, but with an heart panting after things heavenly; no good man denies himſelf, but 'tis to enjoy a better than himſelf, it is to enjoy God: Whereas Infidelity lets

lets looſe all the ſins and temptations in the world upon us, (and by ſo doing withdraws us from God) Infidelity will curſe God, blaſpheme truth, deride the Goſpel, flatter mens luſts, court the corruption of a Tyrant, oppreſs the poor, and ſtamp upon Juſtice: It's Infidelity will do any thing here, becauſe it expects nothing hereafter.

2. The ſame unbelief which enervates the hopes of rewards of duty, doth alſo drive us into deſpair of aſſiſtance to do it: Satan takes us off not only from truſting in God for the rewards of his bounty, but alſo from relying on him for the aſſiſtance of his Spirit; and by this means cuts us off from the influences of Divine Grace, and ſets us into great alienation from God.

For as the Sun is united to the Earth by his Beams and Influences, ſo is God united to us by the operations of his Graces; and where we do not receive the influences of thoſe operations, where we do not feel the inward powers of Gods ſpirit inclining our hearts Godward, there we ſoon grow into eſtrangement from God. Now it is Faith that draws

draws down the influences of Gods ſpirit upon us; Faith carries up the ſoul in a holy confidence into the gracious preſence of God, and there borrows holy fire, thence fetches ſpirit and courage to do all that is to be done by us. And this is as eaſily proved as ſaid; for the ſpirit is promiſed to them that ask, and they that ask muſt ask in faith; and they that do ſo ask ſhall not be denied,

Luke 11. 13. *If ye being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that ask him?* There is the Spirit promiſed to them that ask it; but then ſaith St. *James*,

Jam. 1. 6. *Let him ask in faith, nothing wavering.* Here it's ſhewed that we muſt ask in faith; but where no faith is, there is no prayer; and where no prayer is, there is no promiſe of Gods ſpirit, and where none of this ſpirit, there are we utterly eſtranged from God; eſtranged by infidelity and unbelief.

3. Unbelief expoſes to all worldly fears, and worldly fears to all the temptations of the world, withdraws our hearts from God, and perverts the ways of truth and righteouſneſs. It is a remark-

a remakable Scripture, that ranks the fearful with the unbelieving, and the unbelieving with the abominable, the Murtherer and the Whoremonger, the Sorcerer, the Idolater, and the Liar. The words are theſe, *He that overcometh ſhall inherit all things; and I will be his God, and he ſhall be my Son: But the fearful, and unbelieving, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death.* Rev. 21. 7, 8.

Obſerve firſt, that it is faith that overcomes temptations. Secondly, That the fearful and unbelieving are overcome by it. Thirdly, That being overcome, they are loſt from God, and have their portion in the Lake of Hell. Two things I deſire you here to conſider.

1. That unbelief puts us under the power of fear.

2. That fear puts us under the power of all temptations.

1. It puts us under the power of fear: for who is the ſupport of mans heart,

heart, but God? and how doth God ſupport, but by his promiſe? and how doth the promiſe ſupport, but by being believed? and where not believed, there Gods Word cannot encourage, there Gods promiſe cannot revive, there eternal rewards cannot ſtrengthen. So that, upon that account the Covenant ſeal'd by Chriſts blood, the miracles performed by Chriſts ſpirit, the promiſes of eternal joys, eternal joys themſelves, ſignifie nothing to an unbelieving man; and what hath a believing man but theſe to ſupport him? Alas! take a man without regard to the hopes of Heaven, and reſpect to another World, and he is at the mercy of every little danger for life or fortune; a Fly may ſtop his breath, a little ſtone may knock him into his Grave, a ſpark of fire may burn his houſe, and ſurprize him alſo in his bed. He that lives not in hopes of a better world, muſt needs be in fears of this, becauſe he hath laid up all his treaſure in it. And thus unbelief puts us under the power of fear.

2. This fear puts us under the power of many great temptations, and thoſe tempta-

temptations eſtrange us from God. A man had need of a great deal of brave courage to maintain a clear integrity in a ſtormy bluſtering world. There are not many men that have courage to deny themſelves. It is a greatneſs of mind to be of a publick ſpirit. It is a kind of Godlike Generoſity, a kind of Chriſtian Bravery, to live above the world, and not to be tempted to do an injury, to ſupplant a neighbour, to tread one ſtep awry of the way of Juſtice, no not to take up a great Fortune, not to gather up a Crown, not to cut a Scepter out of a thorny hedge. It is ſomething ſtrange indeed, but yet ſo it is, there is a fear in unbelief, which is that very thing that doth diſpirit and diſenable us from well doing, and throws us down under every temptation. The great reaſon why we do amiſs is this, Becauſe we dare not truſt God in well-doing. Behold, this man dares not truſt Divine Providence in the cheerful enjoyment of that little eſtate that God hath given him: And this unbelief produces fear, and fear produces care, and care iſſues in ſorrow, and this ſorrow wounds his heart, weakens

his ſpirit, diſquiets his reſt, and breaks him alſo in pieces. Alas, ſays fear, If I ſpeak truth, this man will frown, and that great man will be offended, &c. Alas, ſays the man, what ſhall I do? I have great charges and little gains; great payments, and ſmall wages, how ſhall I ſupport my Family? how ſhall I feed my Children? how ſhall I maintain my credit and reputation? will the finger of Providence ſpin? and will Gods hand toil for me? ſhall I be fed with a Ravens Bill? or will the Clouds drop down Manna for me? Alas! I find my Fortunes decay, and leſs than miracle cannot retrieve me, and the time of miracles is now paſt. Thus do many men through fear vex and torment themſelves. Another man hath a thouſand pounds a year, and yet dare not truſt God to give twenty pounds, no not twenty ſhillings, to any publick uſe, no, for ought he knows he may come to want. Another hath laid houſe to houſe, and land to land, bought up all round about him, but one ſmall Farm of his Neighbours, yet he hath not enough till he hath that too. He dare not truſt Gods Providence to maintain him

him with his own large revenues, but he must have that little of his neighbours too, or else he cannot be satisfied. *Ahab* must have *Naboth*'s Vineyard, else certainly the whole Kingdom beside will not afford him Wine enough. *Joab* must have *Abner*'s life, else dare he not trust God with his Interest in *David*, nor his Command in the Army, nor his Honour in the world. *Saul* must be wiser than God, and spare the best of the spoil of the *Amalekites*, or else God could not sufficiently furnish him with Flocks, nor himself with Sacrifices. Thus fear issues from unbelief, and all manner of evils issue from fear: Fear is a cowardly base thing, and being so, is easily overcome to any thing. I know not whether it may seem strange or not, but it is most certain, Faith is the greatest bravery in the world; and nothing so base, so covetous, so unjust so cruel, so sordid, as Fear: Fear robs the poor, wrongs our neighbour, betrays a friend, murthers an enemy, doth all evil almost that is to be done; that is fear lest it should not be well with us if we should do as God hath commanded us, and this fear flows from unbe-

belief, and this unbelief withdraws us from God.

4. Unbelief ſends us to the things of this world, to thoſe frail, tranſitory things, for our portion; and that which ſends us to the world, carries us away from God; *No man can ſerve two maſters; he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other; he cannot ſerve God and Mammon.* And again, *Love not the world, nor the things of the world, he that loveth the world, the love of the father is not in him.*

Matt. 6. 24.

Heaven and Earth are of a contrary guſt, a man cannot love Heaven and Earth too; however he that hopes not for a Heaven, muſt ſeek his portion in Earth, for every man muſt have ſomething to live upon. From the beginning of the world until this time, there hath not been a man without a deſign of being happy in ſomething; and they that do not ſtudy the things above, they fix here below.

This, this is the thing that makes riches dear unto us, that puts a value upon the enjoyments of this World, that ſets a luſtre upon the Honours and Pleaſure

Pleaſures of Earth; Men do not live in the expectation of Heaven, nor do they make God their reward, and his promiſes their ſatisfaction. Turn your eyes into the world a little, and behold men lye on heaps, the world lies in confuſion, every man ſcrambling for the greateſt ſhare, every man ſtriving for the greateſt part and intereſt in the World. How many pine away with worldly care? how many burn with a greedy deſire? how many conſume in fretful envy? how many languiſh away in diſcontent, meerly becauſe they cannot be great, and rich, and honourable, and prefer'd in the world? Now all this ſprings from unbelief, for Heaven ſatisfies all deſires, Heaven feeds all our hunger, Heaven contents all our longings, yea the hope of Heaven doth all theſe things. *There be many that ſay, Who will ſhew us any good?* ſays the Pſalmiſt, *Lord lift thou up the light of thy countenance upon us; thou haſt put gladneſs into my heart, more than in the time that their Corn and Wine encreaſed.* Thus the world wander every where for a portion, and loſe it by thus wandring; they ſtray from

Pſal. 4. 6, 7.

their own Comforts, they forſake their own reſts, they loſe their ends, by ſeeking them where they are not; they find no where, becauſe they ſeek every where, but in God, but in Heaven.

But he that finds nothing out of God, finds all things in him, riches, pleaſures, reputation, friends, and all intereſts, and therefore the Pſalmiſt concludes, *I will lay me down in peace, and ſleep, for thou, Lord, only makeſt me dwell in ſafety.*

Pſal. 4. 8.

5. As unbelief ſends us to the world for our Contents, ſo it hurries through any means to our end; it puts upon gaining our deſigns without conſidering any other mans loſs, and ſatisfying our own deſires without caring whoſoever he is, whether God or Man, or both, that ſhall be diſſatisfied with it. There is no dealing with a man that lives not under a ſenſe of God, and the hope of a better World; He cannot be believed what he ſpeaks, he cannot be truſted what he vows, he may not be confided in when he ſmiles, he cannot be underſtood either in word or action, being nothing within but frauds, deceits, cruelties, wrongs, oppreſſions, and all manner

manner of evils. It is a remarkable paſſage we have to this purpoſe, *Pray for us* (ſaith the Apoſtle) *that we may be delivered from unreaſonable and wicked men, for all men have not faith.* Obſerve, Men without faith, are men without reaſon. They that live not in the hope of Heaven, they live not in the fear of God; they may mean as ill as they pleaſe, and they may do as ill as they can; He that doth not value Heaven, cannot value truth, mercy, or goodneſs, the eſtate of his friend, the reputation of his father, the ſafety of his Prince, the good of his Country, the life of his brother, all theſe things ſignifie nothing, when they lye in an Infidels way unto his end. 2 Theſſ. 3. 2

As faith will do all that is good for another, ſo infidelity will do all that is evil for a mans ſelf: Infidelity ſhall ſtick at nothing whatſoever, it will value no mans life, it will boggle at no mans blood, it will ſtrain at no mans eſtate, it will ſcruple at no mans reputation.

If Lying will ſerve an end, infidelity will lye; if perjury will promote a deſign, infidelity will forſwear it ſelf;

if murther will gain a Fortune, infidelity will kill; if bruitiſhneſs will lend a man a little pleaſure, infidelity will make a man a Beaſt.

If the Goſpel be to be ſhamed, if God be to be diſhonoured, if Chriſt be to be betrayed, Chriſt's Blood to be ſhed, behold *Judas*'s unbelief, and *Pilate*'s infidelity will do all theſe things, and if it were poſſible far worſe than theſe, and no wonder then if infidelity withdraws from God.

SERMON

SERMON II.

MATTH. 10. 29.

Are not two ſparrows ſold for a farthing, and one of them ſhall not fall to the ground without your father.

THeſe Words ſuggeſt unto us, 1. That there is a Providence: 2. That this Providence doth extend it ſelf to the leaſt things: Wherefore I ſhall accordingly, firſt ſpeak of the Being of Providence, and then of its meaſures and extents. Now Providence is defined by *Tho. Aquinas, The reaſon of the order of means to their end:* by *Boethius, The Divine reaſon of God diſpoſing all things:* And by *Ludov. Vin.* to the ſame purpoſe, *The Will of God governing all things according to his own wiſdome and counſel.* Now though *Vaninus* diſlike theſe definitions (and no wonder, that he

he who at bottom was enemy to Providence it ſelf, ſhould not be well pleaſed with the definition of it) yet any of them ſerve well enough to expreſs my meaning, who by Providence underſtand no more than that power, wiſdom and counſel of God, preſerving, ordering and governing of all things, perſons and affairs to certain ends and purpoſes according as ſeems beſt unto him. And that there is ſuch a Providence in this world, is the firſt thing I am to prove.

And truly Providence or Divine Wiſdom in the world they are like light, they cannot be hid, they cannot be obſcur'd and cover'd; where ever I call your eyes, which way ſoever I turn your thoughts, whether backward or forward, whether upon God or the world, the light of Gods Providence does every way ſhine in our eyes, and preſents it ſelf to our view: And

1. Pleaſe to turn your eyes back a little upon the nature of God, and conſider the reaſon of Providence, (*à priori*) and here you will ſee that Gods nature is ſuch, that there being a God there muſt be a Providence alſo; for what

what is God but a Being infinitely perfect, and what is a Being infinitely perfect but a Being infinitely wise, infinitely good, and infinitely powerful? And where there is infinite wisdom, power and goodness, it cannot be imagined, but that there must be a Providence also.

Infinite wisdom cannot but see all things, else it would not be infinite, else would not be what it is: Infinite goodness most certainly will not forbear to interpose, being Goodness it self, being Justice and Truth is every where concerned: Goodness as such is communicative of it self, and therefore cannot be supposed having made the world, to sit still and not concern it self in it, especially considering that there is infinite power ready at hand to execute what infinite wisdom shall contrive, and what equal goodness shall chuse. No wise man ever bestowed his pains, and imployed his care, and laid out treasure to make a house, and then presently left that house without an inhabitant, for Owles, and the Bats, for the Satyr and the Dragon to dwell in; much less can it be supposed that God made the world, and then presently deserted

it

it after it was made, that he left thoſe things to be governed by chance that he had made by wiſdom. No, certainly that of the Poet is true cited by *Juſtin Martyr*..... I cannot think the Epicureans in their wits, when they account it a diſparagement, that God ſhould be every where obſervant and concerned. It is monſtrous to hear *Occilus* in *Minutius* mocking at the God of the Chriſtians as every where preſent, unquiet and troubleſome; and even (as a dog would ſpeak) impudently curſe him. For how ſhould infinite wiſdom be any where excluded? and where is God intereſted if not in his own Creatures, and how is he not to be concerned where he is ſo much intereſted? Who ever ſaw a wiſe and a gracious Father unconcerned in the lives, actions and affairs of his children; and how ſhould the common Father of the world, from whom natural Fathers derive their inclinations, be unconcerned in the ordering and government of his Creation in the world? Eſpecially conſidering that Gods wiſdom is never weary with ſeeing, nor his power and goodneſs tired out with any imploy-

ment,

ment. It is no trouble to Divine Wiſdom to have an eye to every affair, no burden to his Power to order what he ſees, nothing tedious to his Goodneſs thus to imploy his wiſdom and power, for nothing is weary but that which is weak, and nothing of God being weak, nothing of him poſſibly can be weary neither.

2. Having thus far looked back, and beheld Divine Providence in the cauſe, turn your eyes now forward, and behold it in the effects; having ſeen it in God, view it now in the world: And here I can uſe them otherwiſe than the Jews do their Diſciples when they teach them the Doctrine of the intellectual world. I can only point a finger at the heads of things, but cannot ſtay to draw out all their lines, and repreſent them in their full proportions. Every thing is full of Divine Providence—— *Jovis omnia plena*--- he hath written his name upon every Creature, and printed the footſteps of his wiſdom in all orders of things, in all actions and effects from the top to the bottom of the Creation: Whether we view, 1. things Natural; or, 2. things Supernatural and miraculous;

culous; or, 3. things of a middle nature. And first for things natural: 1. things inanimate, and 2. things animate; whether 1. with plantal, or, 2. with animal life, do all demonstrate a Providence unto us.

1. Things inanimate: *The Heavens declare the glory of the Lord, and the firmament sheweth his handy-work, day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech, nor language where their voice is not heard.* All sorts of men in the world that have had eyes to see the same, have had light to see a Providence in that Sun also; sayes *Cicero de natura deorum*; What can be so plain, so perspicuous, when we see the heavens, as that there is some noble mind that rules all these things? And so *Minutius Fœlix*, *Look upon the heaven it self, and the light of the stars is not more visible, than the eye of Providence in that light.*

Psal. 19. 1, 2, 3.

Behold the vicissitudes of night and day, of day to work and of night to rest in; night for the wild beast and day for man and them that are tame to feed in, do shew so much of the wisdom of

of God, that the Pſalmiſt makes a ſtand upon this contemplation, and breaks out into an admiration while he thus contemplates; *Man goeth forth unto his work and unto his labour until the evening: O Lord, how manifold are thy works! in wiſdom haſt thou made them all, the earth is full of thy riches.* Behold, the increaſe and decreaſe of the year imports a proportionable meaſure of light and heat, and influence to all parts of the earth, which could not be if the Sun ſhould move in a parallel: The acceſs and receſs of the Sun, the viciſſitudes of Winter and Summer, Spring and Autumn, give us Seed-time and Harveſt, Corn and Wine in due ſeaſon: The Autumn or Spring gives us opportunity to ſow our Seed, and the winter moiſtens the earth, that it affords nouriſhment to what is ſown; the Spring opens the womb of the grave, and by gentle beams gives life to the Seed that was dead, and cloathes it with a new veſture, and then the Summer fills the ear with Corn, and ripens that fulneſs for the ſickle; ſo that we ſow and reap, and gather into barns, we eat and drink, and make merry, and rejoyce

Pſal. 104. 23, 24.

rejoyce in our portion by the Providence and bleſſing of God upon us.

From the heavens deſcend into the Air, and behold it is a thin and tranſparent body to tranſmit the light of the Sun unto us; again, ſo hot in the loweſt Regions as to draw up vapours from hence below, and ſo cold in the middle Regions as to thicken thoſe vapours into clouds, and thoſe clouds into rain to water and refreſh, to enrich and impregnate the earth.

From the Air let us dive into the water, and behold the common receptacle of them, to wit, the Sea, is, 1. an univerſal treaſure and fountain of moiſture: 2. It is the great ſtore-houſe of Fiſh, and all its ſhores one way or other very uſeful: 3. It is uſeful alſo for Navigation, and for ſpeedy traffick and negotiation through all parts of the world. And as for the earth the Mountains are the chambers of the ſprings, and the valleys drink the waters and grow rich by them: This is made firm for the ſoles of our feet, and is fraught within and without with all things needful and convenient both for man and beaſt; the quarries of ſtone, and the trees of the

the foreſt make us houſes to dwell in on the earth, and theſe latter ſhips to move at Sea: The mines of Gold and Silver make rich and honourable, are the trump in the game we here play in the world, a common ticket to trade and paſs withal: Iron and Steel, Lead and Tin, they are all uſeful in many numberleſs reſpects. And 2. to come to things animate:

2. There is not an herb in the field, not a tree in the wood, not a flower in the garden, not a ſingle blade of graſs, but is uſeful either for Food, or for Medicine, or both.

3. And now if we turn our eyes upon Animals, upon Creatures that are endued with ſenſitive life we can no where fix, but we every where find much of God, ſo that we rather ſee God in every Creature than the Creature in it ſelf: Their ſexes, their generation, their birth, their ſhape, their life, their inſtincts, their ſympathies and antipathies do all ſo effectually conſpire for their own good, and for the uſe of men, and that without their own wiſdome or contrivance, that it is evident and clear, that there is a Superiour Pro-

vidence that teaches the fowls of the Air to build their nests in high or hidden places, to lay their eggs, to hatch their young, and to feed them when they are hatcht. That there is a Superiour Providence that formed every Creature for its own safety, that arms the Lion with a tooth, and the Oxe with horns, and the Horse with hoofs, and gives the Bird a wing to fly away, and swiftness to fearful Creatures to make their escape. That there is a Superiour Providence that fits man to Govern all things, who serves himself of every Creature, and doth himself more especially govern man.

And thus in the ordinary and natural works of God we may clearly behold the characters of Divine Providence: turn we now in the second place to those that are miraculous and extraordinary, and there we shall behold the same impressions.

Now these are of two sorts; 1. Miracles: 2. The fulfilling of Prophecies.

1. Miracles, that is, visible Effects done in the world above and contrary to the power of Nature, do clearly prove that there are in the world, wisdom

dom and power ſupernatural, that is, the wiſdom and power of God, which we here call Providence. What abundance of the wiſdom and power of God was there in the bringing of the Jews out of *Ægypt*, in the events that came upon them in the wilderneſs, and afterwards in their own Land? He that had ſeen the plagues of *Ægypt*, the ſwarms of Lice, the armies of Frogs, the legions of Caterpillars, the ſtorms of Fire and Hail, the Firſt-born of *Ægypt* all die in a night, and heard the living cry and groan for the dead, and all this in the circumſtances of the ſtory, had been mad, if he had denied a Providence. He that had ſeen the red Sea divide it ſelf, and the waters rear up into walls to make a way for the Jews, and thoſe walls to fall down again to overwhelm the Ægyptians, muſt have denied the light of his eyes, if he would have denied the Providence of God. He that had ſeen waters guſh out of a rock, and flints melt into a flowing ſpring, and that by the touch of a rod, had been really no man, ſhould he have affirmed there had been no Providence. He that had ſeen the

light, and heard the thunder, and ſmelt the ſmoak, felt the ſhaking of *Mount Sinai*, and ſeen the face of *Moſes* deſcending from the *Mount* gilded with light, could not have put off the belief of a Providence, without putting off humane nature alſo; for to ſay all theſe things had been chance, had been to ſay that black was white, and white black, that chance was wiſdom, and wiſdom chance, that every thing was nothing, and nothing every thing. And to conclude this point by ſtepping from the Law unto the Goſpel:

He that ſhall conſider that Chriſt was conceived by the Holy Ghoſt, born of a Virgin, acted as great Miracles in his life as was acted at his birth, lived without ſin, died as he lived, roſe again after death, aſcended in a viſible glory unto heaven after his reſurrection, and gave his ſpirit to the Apoſtles to do miracles as he had done, after his aſcenſion, and all this to confirm a Law that bids us obey and we ſhall be ſaved, but if we diſobey we ſhall be damned; that is, to confirm a Law that tells us that there is a Providence, and that over the fowls of the air, and over the lillies of the field,

field, and yet denies this Providence that is thus aſſerted and proved; as he hath not the heart, ſo he is not worthy of the ſhape of a man.

2. As Miracles, ſo the fulfilling of Prophecies is amongſt thoſe extraordinary effects that demonſtrate Providence, and theſe are as numerous in inſtances, as certain in proof that there is a Providence; for where God foretells, he concerns his wiſdom and his care; and where he permits or effects what is foretold, he concerns his power and authority; and where Gods wiſdom, care, power and authority are concerned, there is Providence to the higheſt meaſures and degrees. Now the fulfilling of Prophecies is a thing moſt remarkable in Holy Scripture, wherein the Providence of God hath been very exact.

1. The Jews are ſent down into *Ægypt* by the Providence of God, and by the ſame Providence they are delivered out of *Ægypt*, the ſelf ſame day that that deliverance was foretold. Exod. 12. 41.

2. *Hiel* the *Bethelite* built *Jericho*; and in the building thereof, *he laid the foundation in Abiram, and ſet up* 1 King. 16. 34.

the gates thereof in his youngeſt Son Segub, according to the word of the Lord which he ſpake by Joſhua the
Joſ. 6. 26. *Son of Nun.*

3. *Abiathar* is turned out of the
1 King. 2. 27. Prieſthood by *Solomon*; and this was done, *that he might fulfil the word of*
1 Sam. 2. 31. *the Lord, which he ſpoke concerning*
2 Kings 9. 36. *the houſe of* Eli.

4. *In the portion of* Jezreel *did the*
1 Kin. 21. 23. *Dogs eat the fleſh of* Jezebel: and this was done, *that the word of the Lord might be fulfilled, which he ſpake by*
2 King. 23. 26. Eliſha *the Tiſhbite.*

5. *Joſiah took the bones of the Prieſts and burnt them upon the Altar at Bethel, and polluted it:* And by thus doing fulfilled a Prophecy fix'd upon *Joſiah* by name, (though long before *Joſiah* was born) which had thus cryed, *O Altar, Altar, thus ſaith the Lord, Behold a Child ſhall be born unto the houſe of* David, Joſiah *by name, and upon thee ſhall he offer the Prieſts of the high places, that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.*

Jer. 25. 12. 6. *Seventy years captivity was determined upon the Jews.* After which time

time God had promiſed that *Cyrus*, by name, ſhould ſet the Captives at liberty; and this long before *Cyrus* his birth: Which time being come, the ſame *Cyrus* releaſed the ſame Captivity, and that to fulfil the word of the Lord, *ſpoken by* Jeremy *the Prophet*. Iſai. 44 28. Ezra 1. 1.

7. To ſay much in a little: Behold, the Goſpel hath fulfilled the Law; *Moſes* is unveiled in Chriſt, for in and by him are all the promiſes made good, all the prophecies fulfill'd, all the types of the Law expreſt, all the ſhadows uncovered, all its myſteries revealed, all its darkneſſes unridled, ſo that the times of Chriſt are peculiarly called the fulneſs of time, becauſe his days were moſt ſignal times of fulfilling of Prophecies. Gal 4. 4. Eph. 1. 10.

He is the Prieſt whom thoſe Prieſts typified, his death is that Sacrifice which thoſe Sacrifices ſhadowed, he is now entred into the Holy of Holies whereof that Holy of Holies was but a Type, and he now really makes that expiation which the offerings and interceſſions of thoſe Prieſts did but typifie. And thus you ſee the Providence of God ſtriking through all the parts of the Univerſe in the works of Nature; and paſſing

through all times and ſeaſons in works ſupernatural and miraculous.

3. Come we now in the laſt place to thoſe things that are of a middle nature, that have ſomething natural, and ſomething ſupernatural, ſomething of man, and ſomething of God in them. And theſe are thoſe ordinary Hiſtories of Providence, that in all times and Ages preſent themſelves unto us.

There is not a day goes over our heads, but we ſee ſome raies of Divine Providence, ſome traces of his wiſdom preſenting themſelves unto us: Either a wicked man is puniſh'd, or a good man is rewarded, or if he be afflicted, that affliction works for good. We have occaſion either to admire the Wiſdome, or review the Juſtice or embrace the Goodneſs of God, who every where, and at all times is preſent with us, and reads a Lecture of his own Attributes unto us. The Jews curſed themſelves by the blood of Chriſt (by which we are ſaved) *His blood be upon us, and our children.* And behold, there is no Nation under Heaven ſo much under the characters of diſpleaſed Providence, under the vengeance of angry zeal,

zeal, as that Nation is; a Nation without a Country, a People without a Lord, Citizens without a City, every where deſpiſed, every where hated, every where oppreſſed, every where hiſſed and trampled upon. Behold *Jeruſalem* in heaps, the Iſraelites cut off from the ſtock of *Iſrael*, the ſeed of *Abraham* without the Land to him promiſed, and *Jacob*'s flock be without the promiſe and rewards of *Jacob*.

No Nation under Heaven without a Lord but they; no people ſo ſcattered, ſo deſtroyed, ſo oppreſſed, ſo curſed; and why they thus rather than others? this people rather than any other people in the world? but to write the diſpleaſure of Gods Providence, and to brand them with the Characters of his wrath, and to paint his anger upon their very foreheads, in that innocent blood which they ſhed. And now behold, after ſo many hundred years, and ſo many thouſand Litanies and expectations, they have been heard by God in no one Prayer, but in that which was a Curſe upon themſelves, *His blood be upon us and upon our Children.* What ſhall we ſay when we hear that *Haman*

was

was hanged upon that Tree, which he had reared up for *Mordecai*? What ſhall we ſay when we hear that *Pilate*, who ſhed Chriſt's blood to gratifie the Jews, is upon accuſation of the Jews recall'd by *Vitellius*, cenſured, deprived, baniſhed to *Vienna*, and there kills himſelf in that baniſhment? What ſhall we ſay when we remember the Year Eighty Eight, when we view the mighty Armado tumbling in the waves, and ſee the Winds and the Waters fight by Gods command (certainly) againſt Gods enemies? What ſhall we think when we recollect the diſcovery of the Powder Treaſon, and ſee a wicked Inſtrument broken upon the wheel? A Plot diſcovered juſt when it ſhould have been acted, and them that laid the ſnare catch'd in the ſnare that they had laid? What ſhall we ſay when we read the Revolutions of our own Age, an Age of wonders, an Æra of marvels, a time when marvels were ſcarce miraculous, becauſe they were frequent, and when wonders were not wonderful becauſe ordinary. He that reads our Story, he that conſiders the fluctuations of our affairs, the turns and returns of things,

things, and that contrary to all humane probabilities, and yet will not ſee a Providence, he is a perſon wilfully blind. I cannot now ſtand to ſpeak of the extent or the uſe we are to make of Divine Providence: It is enough for once to prove that there is a Providence in the World. We are not here (*ſine Deo*) we are not here without God: He is near us, he is with us, he is in us, as *Seneca* ſaith; *In him we live, move, and have our being*, ſays St. *Paul*. Says *Minutius Felix*, *He is not only next unto us, but he infuſes himſelf into us, he is every where, within and without us, near us, and afar off.* 'Tis no wonder we muſt give an account of all we do in the world, for the world is the Temple of God, and we ſtand in a great preſence. Why art thou heedleſs in thy work? Why art thou negligent in thy ſtation? Why art thou aſleep upon thy guard? Doſt thou not know who ſet thee there? and to what end thou waſt there ſet? And doſt thou not remember, that God that hath ſet thee where thou art, hath given thee an employment in the world; ſtands by thee himſelf? Ariſe, mind thy buſineſs, be careful

Acts 17. 28.

careful what thou doſt; let no day find thee idle, let no moment find thee uſeleſs; God doth not cauſe the Sun to riſe in vain, he doth not lend thee the light of the world, and length of days, and the day of Grace, to no purpoſe. Up and be doing, for the Lord is with thee. Improve every talent of Grace, uſe every moment of time, ſerve every good end, give thy ſelf an account at night what thou haſt done the day before, and conſider in the morning what thou art to do the day following: Set thy ſelf a continual task, give thy ſelf daily employment; God himſelf, who is infinite reſt unto himſelf, who needs not the world, nor any thing in it, he is daily at work amongſt men; and how much doth it concern us, who have much work to do, to ſee our ſelves well employed? A little Fly hath but a little ſoul, ſhe hath but the life of a Fly to loſe, and yet what pains will ſhe take, how many thouſand ways will ſhe flutter with her wings, to ſave that life? An Ant is a very ſmall and little Creature, and yet what labour, what pains doth it take, to preſerve a little ſoul, and to lay up proviſion for a ſhort life?

life? But thou, O Man, thou art framed after Gods Image, thou ruleſt the Creatures, and he thee, he hath made thee a little lower than the Angels, he hath given thee a reaſonable mind, a large will, free affections, an immortal Soul: For thee Chriſt dyed, for thee is the Goſpel preached, and for thy ſake is the Miniſtry of Reconciliation committed unto us: For thee doth Chriſt rule as a King, for thee doth he intercede as a Prieſt, for thee do the Angels move and reſt, go forth and return; and for thy ſake eſpecially doth Divine Providence concern it ſelf in the World. Take heed therefore how thou behaveſt thy ſelf, and be ſure to do well for God, for thine own Soul.

SERMON

SERMON III.

MATTH. 10. 29.

Are not two ſparrows ſold for a farthing, and one of them ſhall not fall to the ground without your father.

HAving already proved that there is a providence, it now concerns us to proceed unto

1. The extent of that Providence.
2. The manner of its working.
3. To ſome peculiar attributes or qualities that belong unto it. Now for the latitude or extent of Providence, that we ſhall lay down roundly in two propoſitions:

1. Divine Providence doth concern it ſelf in all things and perſons in the world: And

2. In all the affairs and actions of all thoſe things and perſons. I do not yet here determine how Divine Providence is

is engaged in all things that ſhall be done hereafter, but only that it is thus far engaged; which is enough at preſent, becauſe I ſhall ſpeak moſt clearly, if I proceed by degrees. I begin with the firſt:

1. Divine Providence is concerned in all things and perſons in the world; God is no where unengaged, no where unintereſted, or without buſineſs in the world, there is need of him in all places and over all things: Hence that of *Tertullian*, *Quid eſt Deus? mens univerſi:* He asks himſelf the queſtion, *What is God?* and he anſwers the queſtion to our purpoſe, *the mind of the univerſe:* God is that which means, underſtands, which intends and deſigns every where, and therefore called the mind of the Univerſe: For

Spiritus intus alit, totâmq; infuſa per artus
Mens agit in molem, & magno ſe corpore miſcet.

Nor doth God in this particular ſay leſs of himſelf than Reaſon and the voice of Nature ſay of him, *For he giveth to all*

Acts 17. 25. *all life, and breath, and all things:* ſo S. *Paul*; and *David* breaks out into an aſtoniſhment upon this conſideration;

Pſal. 36. 6. *Thy Righteouſneſs is like the great mountains, thy Judgments are a great deep: O Lord thou preſerveſt men and beaſt:* Behold the young Ravens cry unto him and he hears their cry:

Pſal. 146. 9. The fowls of the air have no treaſure yet they are rich, they have no barns and yet they have ſtore, they neither ſow nor reap yet they eat and drink in and by the Providence of God; in which Providence they have great treaſures of riches, and plenty of food and

Matth. 6. 28, 29. nouriſhment laid up: *Conſider the lillies of the field* (ſaith our Saviour) *how they grow, they toil not, neither do they ſpin, and yet I ſay unto you that Solomon in all his glory was not arrayed like one of theſe.* God doth not only feed the hungry but he cloaths the naked alſo, yea, he decks the earth every year with a freſh veſture, and paints the lillies of the field beyond the Glory of *Solomon*. And thus God by his Providence preſerves things animate and inanimate too, he preſerves being and order in the things which only be, he

he gives food and nouriſhment to that which ſprouts and grows out of the earth, and life and breath to every thing that lives and breaths; *And therefore ſing unto the Lord with thankſgiving, ſing praiſe upon the harp unto our God, who covereth the heavens with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains, he giveth to the beaſt his food, and to the young ravens which cry.* Now the reaſons why we may conclude that God concerns and engages his Providence in all theſe things may be theſe: Pſal. 147. 8, 9.

1. All things are his own.

2. His Providence is ſufficient to take care of all.

3. One thing cannot regularly be preſerved without the preſervation and government of another, and therefore God preſerves and governs all.

1. All things are Gods, every Creature muſt needs be the Creators Creature; ſays *Orpheus*, There is one only who is of himſelf, and all other things were made by him. God is an owner every where, and no wonder if he be every where concerned, he is no where

without an intereſt; he made the whole world, and is in the poſſeſſion of all that he hath made, and no wonder if he engages himſelf in his own poſſeſſions: There is nothing too great, nothing too little for God to take care of; for that which was fit to be created is fit to be conſerved, that which was worth the making is worth the preſervation; and being that all things have him to their preſerver now whom they had to be their maker at firſt, it is not to be doubted, but he is as much concerned now to Conſerve, as he was then to Create them. 'Tis true, he made the earth the loweſt of things to tread upon, but he made it ſtill, and therefore he ſtill preſerves it: Nothing is below his Care, though he be infinitely High; nothing is too mean a concernment for his goodneſs, though his happineſs need nothing at all. And therefore God pities where we deſpiſe, he is concerned where we are careleſs; God fixes his eye and opens his ear where a proud creature hath neither eye to ſee nor ear to hear; the poor is not deſpiſed in Gods ſight, the needy is not forgotten by Gods Love, he doth not

not ſlight the Cauſe of a poor, helpleſs, oppreſſed perſon: The Juſtice of the poor is alwayes Juſtice in Gods eye, though ſeldom in mans: The Righteouſneſs of the oppreſſed is right before him, though not before men; and that which is a good cauſe in it ſelf is alwayes good unto God, be it the cauſe of who it will: Gold weighs nothing at all in the ballance that is in Gods hand, and whole mountains of ſilver fly up againſt a grain of Juſtice; for God righteouſly judges every mans right, he ſees the afflictions of the afflicted, he pities the miſeries of the miſerable, he hears the crying of the poor, and the ſighing of the priſoner ſounds in his bowels, as it ſounds in the dark vaults from whence it comes dolefully and deſerving commiſeration; and therefore he forgetteth not to make returns, but whiſpers inward comfort in anſwer to the cryes that are made unto him; he made all things, and he is concerned in all: that's the firſt.

2. As he made all things, ſo he is ſufficient for all. It is no waking to his eye to watch over every thing, no toil to his power to order what he watcheth

over. His eye never grows dim with ſeeing, nor his hand weary of working, in the world. He is every where preſent, and therefore he cannot but ſee every thing; and being every where at hand, it is no diverſion, no trouble to him to govern and rule all he ſees. Says *Orpheus*, *God is firſt and God is laſt, God is beginning and God is the middle of all things.* Firſt, Middle, and Laſt. He is not ſnatched from one thing by the intervening of another, he is not taken off from a former affair by the riſing up of a latter, former things do not make him forget what is to come, nor do future things put the former out of memory; things that are near do not divert him from things afar off, nor things afar off eſtrange him from things that are near; for he is not hurried from place to place, he is not ſnatched from one place to another; the Eaſt doth not call him from the Weſt, nor doth the buſineſs of the South remove him from the North, for he is every where at once, and at once able to govern all things as one; and therefore no wonder at all if all things be govern'd by him, *Behold, he that keep-*

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eth Iſrael ſhall neither ſlumber nor ſleep; the Lord is thy Keeper, the Lord is thy ſhade upon thy right hand. Pſa. 121. 4, 5.

3. One thing cannot be exactly govern'd without the government of another, and therefore he that governs one governs all. Man cannot be provided for in all his needs and exigence, without the Beaſts which Man ſtands in need of: Nor can one Beaſt be well provided for without another. Man cannot well live without the Oxe to plough his field, and the Horſe to carry him about his affairs: Nor can theſe be fed without Graſs, nor Graſs grow without ſhowers, nor ſhowers fall where there are no Clouds, nor Clouds be drawn up where there is no Sun: And therefore the Sun muſt ſhine, and the Vapours muſt aſcend, and the Clouds gather, and the Rain fall, and the Graſs grow, and the Oxe feed, that Man may be provided for; the care of one thing infers the care of another, for what is ſaid of one Creature may be ſaid of another, which are one way or other uſeful unto us.

But to go a little further than thus, Look up unto the Tiles of the Houſe,

or look down to the Pebbles under thy feet, and theſe muſt be governed in the government of Man; thoſe above may fall on his head, and knock him into his Grave, and theſe below may hit his foot, and make him ſtumble into it: A Fly may choak a man, and the hair of a mans head may kill a Pope; and therefore the wagging of every hair, the flight of every Fly, every guſt of Wind, every Tile over thy head, every pebble under thy feet, muſt be governed and ordered by that Providence that orders man; which Providence, as it hence appears, concerns it ſelf in all things.

2. It concerns it ſelf alſo in all the affairs of all things, *In him we live, and move, and have our being.* We, and all things with us; We, and all other Creatures, being the Creatures of the ſame Creator alſo, *who made the World, and all things therein.*

Acts 17. 28.

Acts 17. 24.

The growth of the Lillies, the ſpringing of the Graſs, the Cries of the young Ravens, the moulting of the Sparrows wings, and the fall of the Sparrows to the ground, is not without our Father, not without his Providence, as the very

ry Text tells us. The word here translated *Sparrows*, are, as *Muſculus* tells us, *all little Birds*: Whence we learn, that there are no Birds ſo little, no not even thoſe Birds, two whereof are ſold for one farthing, but even their flights and reſts, their riſe and fall, is minded by God; and how much more all the ways of man? *For the ways of man are before the eyes of the Lord, and he pondereth all his goings.* Prov. 5. 21. Obſerve 1. Our ways are before Gods very eye, and the eye cannot but ſee what is before it. 2. Obſerve, That all our ways whatſoever, are before Gods eye; that is, to try all our thoughts, affections, words and actions; our ſleeps and watches, our lying down and our riſing up, our ends and intereſts, our deſigns and actions, our reſts and labours, our riſing in the morning, our labours in the day, and our lying down at night again; for all theſe, and whatſoever elſe is like unto them, is underſtood by the ways of Man. 3. Obſerve, That Gods eye doth not caſt a ſuperficial glance, his eye doth not ſlide upon the ſurface of our actions, but his eye-beams pierce into the deep of our

thoughts and designs, and therefore he is said to ponder, *For the ways of man are before the eyes of the Lord, and he pondereth all his goings:* Hence
Jer. 17. 10. that of the Prophet, *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* He had before put an hard Question,
Verse 9. *The heart is deceitful above all things and desperately wicked, who can know it?* And yet he had no sooner asked it, but God answers, *I the Lord search the heart*, &c. See also *Psal.* 33. 13, 14, 15. and *Psal.* 94. 9, 10. verses.

Now the same reasons that told us why God concern'd himself in all things, do also give us an account why he is engaged in all affairs, and in all the actions of all things, so as at least to order and govern them, even good and evil, to his own ends and purposes. And those Reasons are these:

1. All actions and affairs are the actions and affairs of his Creatures.

2. Great things depend on small, and one action cannot be governed without the government of another: And

3. God is sufficient for all.

1. All

1. All actions in the World are the actions of his Creatures. It was a deviliſh lye that told the Manichees, That the Devil made the world: For it was made by God, and whatſoever is done in it, is done by ſomething that God made; and a wiſe Father concerns himſelf in all the doings of his Son; how much more ſhall God be concern'd in the deeds and ſufferings, and in all the affairs of his Creatures? eſpecially conſidering in the ſecond place,

2. That the greateſt effects many times begin in the leaſt cauſes; the Sea ſprings from little drops, and the Clouds that cover the face of the Sun, pour down long and violent tempeſts upon us, do at firſt begin in ſingle atomes, in ſmall and inviſible exhalations. Behold a little Bird ſitting upon the leaf of a Tree, a puff of Wind moves the leaf, the leaf moving the Bird flies, the flight of the Bird moves a diſcourſe, and in this diſcourſe a queſtion ſtarts, the ſtarting of this queſtion brings a diſpute, and the diſpute brings a quarrel, and this quarrel brings a Duel between very friends, and in this Duel one friend is kill'd by the hand of another, and the other

other dies by the hand of Juſtice for killing of him; and ſo the firſt puff of Wind kills them both. Well then, every breath of wind muſt be lock'd up in Gods hand, elſe may it ſuck away our breath from us. The leaf of the Aſpin muſt move under the eye of God, or elſe man cannot be ſafe. And thus it doth: for

3. God is ſufficient to over-rule all the actions of all Creatures; and being there is a need that his Providence ſhould govern all things, and being that God is the rightful and proper Governour of the World, and being that he is without toil, without care, without trouble, in deſpight of all the Epicurean Dreams, ſufficient for that Government; It is not to be doubted but that his Providence extends it ſelf to all things, and to all the actions and affairs of all things whatſoever. And thus I have ſpoken in general of the extent of Divine Providence: I ſhould now ſpeak of the ſeveral meaſures and degrees of it within this extent, but this I will refer for another occaſion, becauſe I have a deſire to make ſome uſe of what hath been ſpoken already.

1. If

1. If Gods Providence watch and order all things, then do you alſo mind every thing that is done in the world. It were not good (if it were poſſible to be otherwiſe) that this eye ſhould ſleep where God is awake, at leaſt that Divine Providence ſhould do any thing which thou ſhouldeſt not conſider. God doth nothing in the world but is fit to be obſerved, his wiſdom is no where unprofitably employed, and he doth all his Works that we may ſee and learn; and great Wonders that we might ſee and fear. I will not at this time touch upon thoſe prodigies that have made ſo great a noiſe amongſt us: but thus much is certain, whatſoever the Relators intend (which I confeſs I think to be very ill) yet would the things be conſiderable if the Relations were true: Every thing that God doth is worthy our notice; God will be read in his works ſometimes, as well as in his word; God expects that our eyes wait upon his hand, *for as the eyes of Servants look up to the hands of their Maſters, and as the eyes of a Maiden, unto the hand of her Miſtreſs; ſo our eyes wait upon the Lord our God until that* Pſa. 123. 2.

that he have mercy upon us. 'Tis true diſtreſs makes us eye God every moment, becauſe we every moment long for deliverance; but God doth as well, and as well for us many times, when his doings do not ſpeak ſo loud; and therefore we ſhould eye his works at all times, one as well as another.

2. If Gods Providence be concern'd in all things, if he govern all the Iſſues and Events of things; then it becomes us to reſt ſatisfied with all the determinations of Divine Providence in the world. It is a gallant patience, a noble fortitude, a royal chriſtianity to be content with Gods government of the world, and to ſay always as that old Jew did, who in every affair was wont to ſay, *And this alſo ſhall be for good*, to ſay that act is well done that is done by God. How many are there in the world that quarrel with all that God doth? that are always whining and complaining againſt Gods government, accuſing his Care of neglect, his Wiſdom of folly, and his eye of overlooking them and their affairs? God can do nothing to pleaſe us, and how ſhould men give us ſatisfaction? We are never placed where

where we would, we are too much on one hand or too much on the other, we are either too far off this friend, or too near that enemy, we are either too much below our buſineſs, or our buſineſs too much below us, we are either too far above our neighbours, or our neighbours too far above us, and the meaning alwayes is, *we are not as high as we would*: God can never do enough, though he do every day too much for us, and therefore we would be repairing every thing, and under pretence of ſerving God ſerve our ſelves.

But may a bleſſing light on that mans head who riſes up in the morning and bleſſes God for the light, and then ſays, Do with me O Lord this day what thou wilt; behold, I ſtand here ready for thy ſervice, I am prepared for any imployment, I am girt for any encounter, raiſe me or depreſs me, lift me up or throw me down, ſend me to the right or to the left, I am thine, and I am at thy diſpoſal, thou haſt lent me to my ſelf, but not for my ſelf; and therefore if thou wilt afflict, afflict me, if thou wilt try, try me, if my patience muſt ſerve thee in poverty, behold it is prepared

pared and ready; if my diſgrace muſt glorifie truth, if my ſhame muſt honour my God; behold, my diſgrace ſhall be mine honour, and my ſhame ſhall be my glory, and my affliction ſhall be my happineſs, and my ſervice ſhall be my reward; uſe me as thou pleaſeſt, ſo thou uſeſt me to thy glory, and ſo I am ſure thou wilt do, for otherwiſe thou canſt not: Thou can'ſt not deny thine own glory, and therefore thou can'ſt not govern me amiſs, who always eſteem my ſelf well uſed, where I ſerve thine honour in the world, though in the higheſt afflictions, or in the loweſt offices. This is to ſpeak like a Man, like a Philoſopher, like a Chriſtian, like a King, like a true Reformer of the world, and not like thoſe whining ſycophants that are alwayes diſpleaſed with Gods Government of Humane Affairs, and therefore would alwayes be mending Gods work, and pretend to do better for him than he can do for himſelf, naming God always, but always meaning themſelves.

3. If Gods Providence governs all things, then learn to improve and better thy ſelf from all the iſſue of that Pro-

Providence; then learn to profit by all his actions, who doth nothing unprofitable in the world. When the morning dawns, thank God for the day to labour in; when the night approaches, bleſs him who hath made it a reſt: If thy affairs ſucceed, here is matter of thanks; if thy deſigns miſcarry, here is an exerciſe of patience.

If it be well with thy friend, here is a gloſs upon the goodneſs of God, but if it be ill with him, here is a paraphraſe upon his Juſtice.

If thou beeſt in health, there is an exhortation to work, if thou beeſt ſick, there is an admonition of thy mortality.

If thy relations die, this bids thee live upon God without them, and if they live, this ſhews thee to live upon God in them, for 'twas he that provided them for thee.

If thy friends do thee a courteſie, bleſs God for them; if thine enemies do thee an injury, here is a brave opportunity to bleſs them for God; even for Gods ſake, and for the ſake of the Goſpel, which bids us, *Bleſs them that curſe us, and do good to them that hate us, and pray for them that deſpitefully*

Mat. 6. 24. *ſpitefully uſe us and perſecute us.* A man may profit much by his friends, but more generally by his enemies; for we have generally (though we are loth to believe it) more need of evil than good, more need of injuries than favours, of enemies than friends, and if our miſcarriages be greater than our ſucceſs, aſſure your ſelf this is the reaſon of it. See then, a Chriſtian (as *Epictetus* hath obſerved ſome where of a wiſe man) hath ſomething in him to receive every thing to his advantage, he hath within him a well of living water which ſweetens every thing he drinks, though the dregs of the cup of affliction, his very palate turns bitter into ſweet, and poiſons into refections: Thus every thing that God doth may be improved, and thus doth he intend that we ſhould improve by it; for as every thing that he hath revealed is for our inſtruction, ſo is every thing that he hath wrought: and therefore ſaith the Wiſe Man of the things done under the Sun: *I know that there is no good in them, but for a man to rejoyce and to do good in his life, and alſo that every man ſhould eat and drink*

Eccleſ. 3. 12, 13.

drink and enjoy the good of all his labour.

Having already ſhewed the extent and latitude of Divine Providence in general to be ſuch as that it reaches all things and perſons in the world, and all actions and affairs of all things: the next thing to be enquired into, is whether this ſame Providence that concerns it ſelf in all things and affairs, do equally and in like degrees engage it ſelf in all things wherein it is concerned?

To which queſtion I muſt anſwer in the negative; (*viz.*) that there are ſeveral meaſures and degrees of Divine Providence in relation to ſeveral Creatures, the moſt remarkable whereof I ſhall inſiſt upon in theſe propoſitions:

1. The Providence of God is more concerned in man than in other inferiour Creatures.

2. 'Tis more ingaged in relation to men in publick places, than to men altogether in a private capacity.

3. It is amongſt all ſorts of men whether publick or private; Divine Providence concern it ſelf more in them that are good, than in them that are not ſo:

ſo: And this very diverſity of degrees of Providence in relation to divers objects, is the greateſt degree of Divine Providence, as St. *Chryſoſtome* hath well obſerved.

1. Gods Providence is more engaged towards Man than towards the Creatures below man, though engaged indeed towards them alſo: And this is the argument in the Text; *Are not two ſparrows ſold for a farthing, and one of them ſhall not fall on the ground without your father; but the very hairs of your head are all numbred: fear ye not therefore, for ye are of more value than many ſparrows.* The argument is taken *à fortiori*, If God take care of that which is leſs worthy and becoming his care, much more will he do ſo of that which is more worthy; and therefore ſince even the beaſts, even the leaſt of birds are govern'd by Divine Care, much more muſt the higheſt of Creatures in this world be under the ſame watch.

Again, doth God take care for
1 Cor. 9. 9. Oxen? Yes, care he doth take of them, for he preſerveth Man and
Pſal. 36. 6. Beaſt; and doth expreſly name the Oxe:

Oxe: ſaying, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the Corn:* But he doth not ſo much take care of the Oxe for the oxes ſake, as for mans; and therefore doth Saint *Paul* make a difference in theſe words, *doth God take care for Oxen?* Hence that of *Hierocles* comparing men, and the Creatures below man together: It doth not follow (ſayes he) that Divine Providence doth not govern the affairs of man, although it ſhould not be engaged in the Creatures below him. But whatever he thought, the truth is this, That Providence is concerned both in Man and Beaſt too, but not equally in the beaſts, as in man; the account whereof take in two particulars: Deut. 25. 4.

1. The Providence of God doth govern and order things according to the ſeveral meaſures of their worth and dignity: Things that are of a greater concern in themſeves, are alſo of greater concern to God, who though he hath a value for all things that he hath made, yet ſets a various account upon various Creatures, and was never known to value the life of a beaſt, as he prizes the life of a man; and therefore ſayes our

Saviour, *Fear ye not, for ye are of more value than many ſparrows.* If any man ſhould here object, that one Creature is as profitable to God as another, that is to ſay nothing at all, and therefore one is as valuable to him as another can be: This rather proves than deſtroyes what I ſay, for ſince God values no Creature as it is to him, (for he needeth not the moſt worthy of Creatures to add to him) but as they are in themſelves, and ſince in themſelves they are of ſeveral degrees and unequal worth, therefore are they attended by ſeveral degrees and meaſures of Providence.

2. As the worth, ſo the very nature of man is ſuch, as to make him capable of a larger influence of Divine Providence, than the nature of a beaſt can receive. Man is made a reaſonable Creature, and by that reaſon capable of a Law, and for obſervation or breach of that Law are rewards and puniſhments alſo; and having an immortal ſoul, of rewards and puniſhments in another world; and foraſmuch as theſe are great ends, and great ends require a ſingular conduct of Divine Providence, therefore doth God carry on theſe

theſe ends, which man only of all the Creatures in the world is capable of, by a ſingular particular care, more than it doth engage it ſelf in towards any other Creature in the world.

For mans ſake, and for his Government and ſafety was the Goſpel given; for his ſake were rewards promiſed, for his ſake were puniſhments threatned, for his ſins did Chriſt die, and for his juſtification did he riſe again; for him doth he intercede at Gods right hand, and upon him for his better Conduct and Government doth he pour out the influence of his Spirit, an influence which the brutes do not need, and in not needing are not capable of, unleſs it be by force of Miracle, (as *Balaams* Aſs was) and then not ſo as man is neither.

Now theſe particular inſtances of the preaching of the Goſpel, the promiſe of eternal life, the effuſion of Gods holy ſpirit, the life, death, reſurrection and interceſſion of Chriſt are the cleareſt rayes of Divine Providence that ever ſhone in the world, they are ſupernatural beams of the Sun of Righteouſneſs; and of theſe the brutes are

not ſo much as capable, nor do they ſee or know any thing of them.

3. That Man is more in the eye of Divine Providence than the brutes, is clear in this, that the very brutes are made for man, and much more the Creatures below them: For Man doth the day break and the Sun ſhine, and the rain fall, and the waters flow, and the graſs grow, and all the herbs of the field ſpring up, and flouriſh after their ſeveral kinds.

For him are the fields crowned with Corn, and the vallies laden with Graſs, for him are the hills lifted up, and the cattle made that feed upon the hills: For the feeding of him do the herds feed, and for his cloathing are the flocks themſelves cloathed with wooll; for him doth the horſe wear his hoof, and the Oxe yield his neck unto the yoke, and before him doth the Camel kneel to receive the burden upon his back. Now ſince Divine Providence made Man the end of other Creatures, and them a mean to his content and preſervation, and ſince the end is alwayes valued more than the mean is, (for that the mean is not valuable, but for the value

value of the end) we muſt need conclude that Man is more in Gods Providence, for whom all things were made, (though not only for him it may be, but in part for themſelves alſo, for God and Nature are kind to all) than thoſe very things which were made for him. Thus much for the firſt degree of Divine Providence, which conſiſts in this, that God concerns himſelf more in man than in other creatures.

2. The ſecond degree is, that Gods Providence is more engaged towards publick than private perſons, towards perſons in office and government, than perſons concerned only in private affairs; *Aliter reges ac regna reſpicit Dei Providentia, aliter privatos*, ſays *Grotius* in *Matth.* 10. Divine Providence doth reſpect Kings and Kingdoms, otherwiſe than it doth reſpect private perſons.

1. Kings and publick perſons do repreſent God, and therefore called Gods, *I have ſaid ye are Gods.* And St. *Paul* ſpeaking of the Supreme Magiſtrate tells us, *That he is the Miniſter of God:* becauſe we are not capable of immediate converſe with God, therefore he Pſal. 82. 6. Rom. 3. 4.

rules us by men like our ſelves, governs men by man, and ſo puts man into his own place, and puts part of his power into his hands, for as Prophets receive of the Spirit, ſo Kings of the Power of God.

Now thoſe whom God ſets in his own place, and to whom he imparts his own power, and that in truſt to do his own work, which immediately belongs to him, thoſe are no doubt as in that place, as intruſted with that power, and as in that imployment Gods peculiar charge and care; thoſe whom he ſets to govern others, are more immediately governed by himſelf: For it would be dangerous truſting the Power of God in the hand of a man, without the particular inſpection of God over him; and therefore the turning of the hearts of Kings is peculiarly attributed
Prov. 2. 1. to God.

2. Publick perſons manage publick Affairs, and therefore in this caſe many are concerned in one, and no wonder if God be concerned in many, and more concerned than in ſingle perſons;
2 Sam. 19. 43. *We have ten parts in the King*, ſaid the ten Tribes: Every man hath an intereſt

Intereſt in the Prince; every mans Intereſt is his, and his Intereſt is every mans; and being that a whole Kingdom is the general concernment of a King, a King eſpecially is hereupon the eſpecial concernment of God.

And therefore you may obſerve that God ſtiles *Cyrus* his *Shepherd*, and his *Anointed*, although a Heathen, yet a King, and a King deſigned to give deliverance to his People; for thus ſaith the Lord, *He is my ſhepherd and ſhall perform my pleaſure.* And again, *thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden to ſubdue the nations before him.* Iſa. 44. 28. Iſai. 45. 1.

And upon this account was *Joſiah* named before he was born, becauſe to be born a King, and that for the pollution of the Altar at *Bethel.* And *Jeremiah* the Prophet (for Prophets alſo are publick perſons, being ſent upon publick concerns) is ſanctified from the womb, and a particular Providence fixt upon him before he brake from between the knees: For thus ſaith the Lord, *Before I formed thee in the belly I knew thee, before thou cameſt forth out of the womb, I ſanctified thee, and* 1 Kings 13. 2.

I or-

I ordained thee a Prophet unto the na-
Jer. 1. 5. *tions.*

And thus much for the ſecond meaſure of Divine Providence, which conſiſts in that ſpecial regard that Divine Providence in this world (for ſo far only my diſcourſe means) bears unto publick perſons more than unto perſons altogether private.

3. The third degree of this ſame Providence is that which obſerves, governs, protects wiſe and good men whether publick or private more than any that are not ſo.

I do not ſay that good men do not ſometimes miſcarry in their ſucceſs here in the world, for we ſee the contrary; and many reaſons may be given, why upon particular occaſions, there may both general & particular calamities fall upon good men; but theſe particular occaſions being excepted, God doth ordinarily bleſs, and direct, and protect the Righteous in a ſpecial manner beyond the wicked, yea they do riſe by their falls, and gain by their loſſes, and draw an happineſs out of miſery it ſelf. In two things therefore doth Divine Providence engage it ſelf for good men

men further than for the wicked.

1. He vouchſafes a particular protection and conduct unto them in all their dangers and neceſſities.

2. When their particular miſcarriages, or ſome other occaſions do occaſion Divine Providence to expoſe them to any calamity, yet doth calamity tend unto their good, ſo that they could leſs have wanted their wants ſometimes than their ſupplies, and would have ſuffered more, had it not been for their very ſufferings: Hence that of the Pſalmiſt, *The Lord knoweth the way of the Righteous, but the way of the ungodly ſhall periſh:* He knows (*viz.*) he doth particularly approve the works of the Righteous, and upon that approbation doth particularly defend and protect them in their works. Thus *Salvian* in his ſecond Book, Although God be the Governour of all in general, yet of them more particularly, who deſerve to be governed, that is, who deſerve better than others do: Read over the Holy Scriptures, and you ſhall find no head in them more common than this, Gods particular care over the Righteous. Pſal. 1. 6.

He

Iſai. 49. 16. *He hath engraven Sion upon the palms of his hands, and its walls are continually before him.* Every good man is a particular and eſpecial part of Prov. 10. 3. Gods care, *He will not ſuffer the ſoul of the righteous to famiſh, but he caſteth away the ſubſtance of the wicked.* Iſai. 3. 10, 11. And again, *Say ye to the Righteous it ſhall be well with him, for they ſhall eat and drink the fruit of their doings: But woe unto the wicked, it ſhall be ill with him, for the reward of his hand ſhall be given him.* And what is here promiſed was by *David* obſer- Pſa. 37. 25. ved, *I have been young, and now am old, yet have I not ſeen the Righteous forſaken, nor his ſeed begging bread.* 'Tis true indeed, as an exception from a general Rule, and upon particular 2 Cor. 4. 8, 9. occaſion, *The Righteous may be troubled on every ſide, yet not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroy'd.*

The Platoniſts tell us, That as men change their natures, and grow better or worſe, ſo have they higher or lower *Genii*, or Angels, to obſerve and attend them. And ſo much is ſaid of *Socrates's*

crates's Genius, That it fill'd the Ancients with matter of Diſcourſe, and Writing too. Thus much is certain, That good men are the particular care and charge of good Angels: For them the Morning Stars riſe and ſet, for them the Angels move and reſt, for them do thoſe ſwift Meſſengers of God go forth and return, *For are they not all miniſtring Spirits, ſent forth for them that ſhall be Heirs of ſalvation?* Heb. 1. 14.

Read over the Stories of good men, and ſee how particularly Divine Providence hath many times interpoſed for them, and what a difference hath been made between the good and the evil: *Enoch walked with God* (ſayes the Text) *and he was not, for God took him.* God had ſo great a regard to a good man in an evil world, that he took him from men unto himſelf, by a rare and miraculous tranſlation. The Windows of Heaven could not drown the world, before *Noah* had made an Ark, though the world was very wicked, and the Ark long in making (even a hundred and twenty years) *For that he was a juſt man, and perfect in his Generation, and walked with God.* Gen. 5. 24. Gen. 6. 8, 9.

The

The Angels of the Lord could not deſtroy *Sodom*, till *Lot* was ſet out of
Gen. 19. 22. the skirts of that deſtruction, *Haſte thee, eſcape thither (to Zoar) for I cannot do any thing till thou be come thither.* And the very obſervation that St. *Peter* makes upon thoſe two great deliverances, of *Noah* from the flood,
2 Pet. 2. 9. and *Lot* out of *Sodom*, is this, *The Lord knoweth how to deliver the Godly out of temptation, and to reſerve the unjuſt unto the day of Judgment to be puniſhed.* As God hath given good men power to do miracles to ſave the world, ſo hath he done miracles himſelf to ſave them.

It is a known Story that *Marcus* the Emperour relates in *Juſtin Martyr*'s ſecond Apology, That the Armies of the Romans being parch'd with intolerable thirſt for five days together, having (during that time) had no water at all, was inſtantly refreſhed by the prayers of the Chriſtians; for no ſooner, ſays the Emperour, did they fall upon their faces in prayer to God, but the Rain fell upon us and them, and the ſame Cloud that was to us a refreſhing ſpring, was in the Enemies Camp hail and fire mixt together. Had

Had there been ten righteous perſons in *Sodom*, *Sodom* had been preſerved for their ſakes; for ſuch is the care of God towards good men, that he preſerves them by a peculiar Providence, and their Relations too, for their ſakes.

And now to make ſome uſe of theſe ſeveral meaſures of Divine Providence.

From the firſt degree of Providence over man more than over other Creatures, we might learn how much to love and value one another, ſince God values us ſo much. Were this conſidered, ſurely Great Men would ceaſe, at leaſt, to value the life of a Horſe, or a Hawk, or a Dog, beyond the life of a Page or a Groom.

From the ſecond degree of Providence, watching over publick perſons more than private, we learn, How great reſpect and reverence is to be had to them, and how great violence it is to Divine Providence to ſlight or hurt thoſe perſons, in whom that Providence is mainly concern'd. But it is the laſt degree of Providence that I ſhall mainly uſe, and uſe to this purpoſe,

Thirdly, If God engage his Providence

dence in an eſpecial manner for the ſecurity and ſafety of good men, Then never ſtep aſide from God for thy ſecurity, nor do thou forſake the way of righteouſneſs to flee and avoid the courſe of danger. He that forſakes his God that he may be ſafe, flies from ſafety for ſafety ſake, and runs into danger for a deliverance.

He that commits a ſin, that he may avoid a danger, embraces what he hates, and courts the miſchief which he fears.

Divine Providence ſaves men becauſe they are good; and therefore it is a madneſs to do evil for ſafety. To ſin is always a rebellion againſt Gods Will, but to ſin for an advantage is to blaſpheme his Wiſdom too. It is to provide againſt the proviſion of God, to ſecure our ſelves in peace by engaging in war againſt Gods Providence, and to hope for that by doing evil, which God hath promiſed only to well doing. Take heed therefore of doing evil that good may come: Never think of ſinning for thy profit, of doing unjuſtly for thine advantage. Curſed is he that ſwears a falſe oath to get a great eſtate, that wrongs his neighbour that he may be

be rich, that debauches an Heir that he may buy his Lands, that flatters any mans ſin that he may gain his favour, and fawns (like a Dog) upon an Emperours luſts that he may obtain an intereſt in the Court.

Secure thy ſelf as well as thou canſt, yet know there is no ſecurity againſt God: He will hunt thee in all thy by-paths, he will trace all thy crooked ſteps, he will find out all thy doublings, he will diſcover all thy ſhifts, he will diſcern all thy lies, he will confute all thy policies, he will make thee a fool where thou thoughteſt to be wiſe, and catch thee where thou thoughteſt to be ſafe, and baffle thy crafts into infatuations, and turn thy ſecurities into dangers. *Joab* verily thought he had rarely conſulted his intereſt in *David*, in the Army, in the People, when he had removed *Abner*, a brave Competitor, out of his way, wounding him in the midſt of embrace, and ſtabbing him in the arms of an endearment; but what was the end of this courteous cruelty? how did ſmiling villany prove at the laſt? *Let not his hoary head go down to the grave in peace, for that in peace he* 1 Kin. 2. 5, 6.

ſhed the blood of war, and put the blood of war upon his girdle that was about his loins, and in his ſhoos that were on his feet.

And as *David* intimated, ſo *Solomon* acted; though *Joab* flie to the Sanctuary, yet doth the Sanctuary refuſe to protect the prophane; ſo that his life is rent from him at the very horns of the Altar. Go to then, learn to do well always, and to truſt God in well doing with all thine intereſt whatſoever, *&c.*

If righteouſneſs will not defend thee, which moves by the pointing of Gods finger, and dwells under the palms of his hand, how ſhould ſin ever protect thee which throws thee out of the protection of Divine Providence? A bad cauſe will in time befool the wiſeſt, and diſarm the ſtrongeſt, and ruine the greateſt man upon earth.

Achitophel himſelf cannot ſucceſsfully adviſe in an evil Cauſe, either he ſhall miſtake, or be miſtaken.

The greateſt Stateſman is a Fool in oppoſition to God, and Legions of Armies are but a ſwarm of flies, for the defence of an unrighteous end.

To

To be ſhort. Evil is a thing utterly indefenſible, the Sword cannot defend, the Bow cannot give protection, it breaks the Spear in the arms of the mighty, and makes the Horſe throw his Rider; it mutinies in the Camp, it ſleeps upon the Guard, it ſhrinks in the Battle; it is weak againſt its enemy, and ſtrong againſt it ſelf; ſo that the higheſt mountains cannot make a Fort, nor all the Quarries in the Earth wall it about with ſafety. *Commit thy ſelf therefore unto God in well doing*; Sin not, (*Regni cauſa*) no not for a Kingdome; ſtep not out of the way of Juſtice, though to cut a Scepter out of a hedge of thorns: Be ſo honeſt as to dare to do well, and truſt God; and be content that Gods Providence ſhould maintain thee without other mens Goods, and juſtifie thee without a Lie, and defend thee without an injury to thy Neighbour, and ſave thee without the aſſiſtance of thy ſin.

SERMON IV.

Preached at *Westminster* before the honourable House of Commons, *Janu.* 30. 1664.

LAMENT. 4. 5.

The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

THE Jews tell us, that the spirit of the Lord departed from *Jacob* upon his sorrow for the loss of his Son *Joseph*, and that the spirit resteth not but upon a glad and grateful mind; but that Rule is confuted by this Book of the *Lamentations*,

lations, where we find the Prophet inſpired by ſighs, the Prophecie written in tears, and the eceſtaſie of ſorrow *turned into a prophetical Viſion.* Every line ſeems to be blotted with blood, and every ſtop to be made with a ſob, and every word to be ſpoken by the mouth *of a gaping wound.* *Iſrael* had now a great while agoe been carried into *Babylon*, and now *Babylon* was come to *Judah*, and *Jeruſalem* the Metropolis of *Judah* had been a great while beſieged by the *Babylonians* without, waſted and conſumed by Famine within, many times had they endured the aſſaults of their enemies, and often had they been aſſaulted by their own fears; at laſt the Famine creeps in upon them, enters upon the bowels of the armed men, turns the fort into a priſon, and forceth them to ſally out upon death, to ſtorm their own dangers, and to invade deſtruction for deliverance; then is the City forſaken of the King, forſaken of *Zedekiah* the laſt of *Davids* line before the captivity; then is the King forſaken of his Army, he flies away by night, he is purſued by the enemy, he is overtaken in the purſuit,

he is carried to *Riblah*, his Sons are ſlain before his eyes, his eyes are then immediately put out, that this ſad impreſſion might never be blotted out by any other ſight whatever; he is carried to *Babylon* in chains, and he draws out the reſt of his life in ſorrow and miſery; all which calamities were ſo much the more grievous, in that they fell upon this King quite contrary to expectation: for they did then expect it ſeems that the Scepter of this Prince ſhould have ſprouted out a ſhadow under which they ſhould have lived among, and in deſpite of the Heathen. This ſtory I confeſs is not altogether parallel to our Caſe which we this day lament; but then ſure I am it is more than parallel to it: We were not indeed carried captive into a ſtrange land, but we were captives in our own Country; we were not carried to *Babylon*, but *Babylon* and Confuſion were brought to us, we were exiles at home, in our own Countrey yet baniſhed; ſlaves under the title of liberty. The King indeed was not exiled, and his Sons ſlain, but he himſelf murthered, and his Sons exiled; the

King

King was robbed of his life, and the Kingdom robbed of the King, and the true and rightful heir was robbed and deprived of his Kingdom; and therefore now that you ſee darkneſs ſitting upon every brow, the wings of ſorrow hovering over all our eye-lids, and tears ready to guſh out of all our eyes; wonder not at it, for the Text gives a reaſon of all, *For the breath of our noſtrils, the anointed of the Lord was taken in the pits, &c.* which words contain a great Lamentation, and that Lamentation expreſſeth,

1. The principal cauſe of our grief it ſelf, *The breath of our noſtrils, the anointed of the Lord was taken in the pits.*
2. The remarkable circumſtance aggravating the grief, *of whom we ſaid, Under his ſhadow we ſhall live among the Heathen*; that is to ſay, among our Enemies.

The grief it ſelf is expreſſed:

1. By a deſcription of the perſon; *He was the breath of our noſtrils, the anointed of the Lord.*
2. By a declaration of the fall it ſelf, *he was taken in their pits.*

Where we muſt conſider,

1. The pits themſelves: 2. the perſons whoſe thoſe pits were, *their* pits: 3. the falling into them, he *was taken in their pits*: Thus ſtands the principal cauſe of their grief.

2. The circumſtance whereby that grief was aggravated, was the defeat of their hopes and expectations from that perſon; *of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.*

Where we will conſider,

1. How juſt and reaſonable that expectation was.

2. How that juſt expectation was defeated.

3. How the like defeats may for the future be prevented.

And now to begin with that which ſtands in the front of the Text: If you turn back your eyes upon the perſon there mentioned, you find the true character of our late *Royal Soveraign* ſtampt in two deſcriptions:

1. Deſcribing his relation to us, ſtiles him the *breath of our noſtrils.*

2. Repreſenting his relation to God, calleth him *the anointed of the Lord.*

The

The firſt expreſſion is borrowed from *Geneſis* 2. 7. where God having form'd *Adams* body out of the duſt of the ground, is there ſaid to have *breathed into his noſtrils the breath of life, and ſo man became a living ſoul:* he firſt rallies up the ſcatter'd atomes of duſt, forms it into the ſhape of the body of a man, and then inſpires that body with the breath of Life, and quickens man by that Inſpiration; it ſeems then what the Soul is to the Body, ſuch is the King to the Kingdom, the principle of Life, the ſpring of Motion, the vital fountain of all Power and Activity; and again, ſuch as the Body without the Soul, ſuch is the Kingdom without the King, a lifeleſs and ſcatter'd heap of bones, a maſs of ruines and confuſions; well might the Nation lie like a body in the grave, like dead mens bones thrown into a charnel-houſe, when the Soul of Soveraignty was departed from it; well might every Sphere grow black, and every order of men grow into confuſion and diſorders when the Sun it ſelf was thus eclipſed, and when the light of his brow was withdrawn from us; we muſt needs faint and languiſh,

we

we muſt needs expire in gaſping agonies, when the breath of our noſtrils was fled away: And all this the rather, when we conſider, that he that was the breath of our noſtrils was alſo the anointed of the Lord, intitled to a Crown by Royal birth, and conſecrated to that title alſo by Solemn Unction. Thus were the Kings and Prieſts among the Jews anointed to their ſeveral offices, the Prieſts in the form of the Greek letter X, and the Kings had the oyl poured forth on them in the form of a Crown; yet when the Kingdom paſſed by Inheritance, the Son was not anointed King, unleſs where the Title was called in queſtion, as *Solomons* was by *Adonijah*, and *Joſiah's* by *Athaliah*, and *Jehoaz's*, by *Jehojadah*, which was the reaſon as one obſerves why they did anoint *Solomon*, *Joaſh* & *Jehoaz*, while other Kings as rightful and true as they were not anointed: But thus had our late Soveraign a juſt Title, a Solemn Unction and Conſecration too, yet could not that ſacred Unction ſerve the Royal brow from bold affronts, yet could not the Royal Crown

Crown defend the Sovereign Head from treacherous inſolencies, yet could not the Scepter it ſelf awe the bloody and inſolent Sword, yet could not the Command of God, the Authority of Laws, the Love of Peace, the Fear of War, obſtruct the attempts of wicked men; the ſnares are laid, the Pits are digged, and the breath of our Noſtrils, the anointed of the Lord, was taken in thoſe Pits. And here we muſt conſider according to the method laid down,

1. What thoſe Pits were.

2. By what ſort of men they were digged.

3. The fall of our excellent Sovereign into them.

The Pits themſelves were ſecret and open violence; for thus are ſeditious perſons wont to do, firſt to reproach and then to ſtrike: They are wont to dreſs up their Prince in the deformities of their own mind, of their own calumnies; they ſpit their own venome upon him, and that to make him ſtink of their own breath, and miſhape him with their own miſhapen conceits; to blot and blacken him with their own reproaches, to furrow him with the wrinkles

wrinkles of their own brow, and then to cry out, *The Enemy of the Lord, The Enemy of the Lord.* Such were the ſnares that were firſt twiſted for our late Royal Sovereign. Sometimes he is a ſoft and eaſie Creature, he is led and abuſed by ill Counſel, a Ruler ruled by other mens paſſions, a Maſter govern'd by the Luſts of his Servants, that played and pleaſed himſelf with the Scepter, and gave them the Sword. Sometimes again he is a roaring Lion, a fierce Tyrant, devouring the fleſh, and ſucking the blood, and breaking the bones of his innocent Subjects. Sometimes he is a Favourer of the Churches enemies, ſecretly inclining to Romiſh Superſtitions, at leaſt, if not of that Religion; he is a carnal, ſenſual Man; A Man of no Religion at all. When theſe aſperſions had blacken'd Majeſty, and Majeſty was diſgraced by this blackneſs, and made weaker by that diſgrace, and more eaſie to be attempted by reaſon of that weakneſs; from ſecret calumnies, they break out into open violence, and the ſpark that had hitherto hid it ſelf in aſhes, mounts up into a tall flame, and ſpreads

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it ſelf through the whole Nation. Now the firſt Clod of the Pit is digged, and now doth the Grave begin to open its mouth; and yet the Sepulchre muſt be varniſhed over, the Grave muſt be covered with a fair Inſcription, the Glory of the King, the Priviledges of the Parliament, the Liberty of the Subject, the Purity of Religion: Theſe are written upon the face of the deſign, and whatever they might be that did poſſibly intend theſe things, yet certainly not thoſe that did prove the Parricides, at leaſt they did never intend it; yet notwithſtanding far be it from them, ſay they, to invade the Royal Right, far be it from them to rob the leaſt Jewel out of the Crown, to clip the wings of Sovereign Honour, or to touch the very hem of his Garment. No, God had ſet the Crown upon his head, and they would crown the Crown again with great Luſtre. God had put the Sword into his hands, and would but he put it into theirs, they would whet it upon the very Threſhold of the Sanctuary, and make it keen againſt his enemies; that is to ſay, they would blunt it to make it ſharp, they would weaken him

to

to make him ſtrong, they would diſgrace him for his honour, and leſſen him to make him great; they would take the power all into their own hands to make him powerful, the Priviledges of Parliament alſo they would preſerve, and that by the breach and invaſion of thoſe Priviledges. Alſo firſt the whole Spiritual Order is thrown out of the Houſe of Lords, and then the Lords themſelves are thrown out of the Houſe too; and all this for the preſervation of Priviledges. The Parliament is ſplit and cloven in the midſt; and this for the preſervation of the Right of Parliaments: and then this cloven ſhiver of Parliament is hewed and chipped over and over again. Some of the Members were impriſoned, ſome baniſhed, others feared into a baſe compliance, till at laſt they had made themſeves vile and odious enough to the eyes of the people, and by ſo doing loſt all their intereſt, and then are they alſo thrown out of the Houſe, and expoſed to ſcorn and contempt of them by whom they were before feared and hated; yet all this while the Liberty and Freedom of the People is proclaimed in every Street,

preached

preached in every Pulpit, engraven upon the Priſon Walls, inſcribed upon the very Swords; the Nation is inthrall'd, the Laws are trampled upon for the preſervation of Right, Juſtice is violated for its own ſecurity, Oaths are broken for the conſervation of Faith, the People are oppreſſed for the Peoples welfare, the Nation is inſnared for the Nations Liberty, they are without all juſt Authority oppreſs'd, ſqueez'd, taxed, burthened, and impoveriſhed, they are forced to maintain a tyranny over themſelves, and all this alſo for their own Liberty.

If theſe things ſeem ſtrange, and contradictions to every mans common ſenſe and experience, if they cannot be ſo far infatuated as to perceive againſt their own ſenſe, and feel againſt their own feeling, if they cannot believe their oppreſſion to be their eaſe, their thraldom and vaſſalage to be their liberty, if they cannot apprehend tyranny to be a lawful power, and know juſt contrary to their own knowledge, yet this they may be ſure of, Religion ſhall flouriſh, Truth ſhall be eſtabliſhed, and the Goſpel ſhall run and be glorified.

Religion

Religion is painted upon every Brow, Religion prefaceth every Speech, Religion covereth every deſign, *Holineſs to the Lord* is engraven upon the Bridles of the Horſes, and the Helmet is turned into a Mitre, and Infallibility is inſpired into the ſound of the Trumpet: Now Chriſts Ambaſſadours are perſecuted for Chriſts ſake, the Miniſters are contemned for the honour of the Goſpel, Errours broached for the propagation of the Faith, and the Church is wounded for the Churches health. In the mean time great promiſes, glorious pretences, and brave words do ſtrangely amuſe and raviſh the people. Theſe impoſtures ſerve to flatter them, to cover the ſnare till the Bird was taken, to amuſe and aſtoniſh the People, till they were robbed of the King, and their own Liberty. Thus you have ſeen the Pits that were digged, and how they were covered. Alſo they were made by ſecret calumnies and open violence; and yet theſe calumnies, and that violence alſo, were covered over with glorious Titles, The Glory of the King, the Priviledges of Parliament, Liberty of the People, the preſervation

and

and advancement of true Religion.

Paſs we now from the view of the Pits, unto the conſideration of thoſe perſons whoſe thoſe Pits were. Whom I ſhall no otherwiſe deſcribe, but only by a deſcription of thoſe Principles whereby they acted, and which naturally incline to the ſame actions; and I ſhall deſcribe thoſe Principles not for revenge, but only that for the future we may avoid them.

It was the firſt Principle of theſe Perſons to have no eſtabliſhed Principles at all; that they might live fully by occaſion, and act according to opportunity of affairs, according to the pulſe and ſuggeſtion of their own private intereſts. I do not believe, I muſt confeſs, that there were any men of any ſetled Judgment (abating ſuch as might be acted by Jeſuitical Counſels) that ever deſigned to dip their little finger in the Kings Blood, this I would ſpeak for the honour of the Engliſh Nation, or that wilfully of their own accord would have contributed to this Deſign. No, the perſons that uſed to contrive this wicked Treaſon are generally perſons of no ſetled, no eſtabliſhed opinions, men that

have ſhifted (as they themſelves uſe to ſpeak) through all forms, travelled through all opinions, drunk of all waters, till they are intoxicated with Enthuſiaſm and deluſion. Such were thoſe filthy Dreamers, who are ſaid by St. *Jude* to deſpiſe Dominion, and ſpeak evil of Dignities: And ſuch are they
2 Pet. 2. 10 alſo, as St. *Peter* tells us, who *deſpiſe Government, preſumptuous are they, ſelf-willed; they are not afraid to ſpeak evil of Dignities.* Theſe are thoſe filthy Dreamers that receive their own Dreams as the viſion of the Lord, that warm themſelves at their own fire, and inſpire themſelves by their own paſſion; they think there is no other guſt of the Holy Ghoſt but that which blows in a tempeſt, that there is no light like that which breaks forth of a Clap of Thunder; they have no other opinion but what the Winds blow into them, and as the Winds are changed ſo are their opinions changed alſo. The faſter they reſolve, they more they break their own reſolutions. To day they are of one opinion, to morrow of another, and the next day of no opinion at all: To day they are all clouds and all darkneſs,

neſs, they believe they know, and yet they reſolve nothing; to morrow they are inſpired by their own heats, and they reſolve under their own inſpirations, and act what they pleaſe, good or evil, right or wrong under thoſe reſolutions. As their firſt principle was to have no principle at all, but ſuch as chance, and the rules of their own private intereſt ſuggeſted to them:

So the ſecond Principle is, when they have fancied their own Opinions as good and lawful ends, then they uſe any means whatſoever, whether good or evil, whether right or wrong, for the gaining of thoſe ends which they have ſo fancied: But this they will do, they will amend, they will change, they will alter whatſoever is amiſs; Yes, but then they will do that alſo that good may be done, that is to ſay, they will kill a man to ſave his life, they will damn themſelves for the good of their ſouls, they will climb downwards, and that from Heaven, and travel homewards the quite contrary way. They muſt firſt make themſelves wicked, that they may prepare themſelves to be righteous, they muſt be evil that they

may be good. they must be what they design, and yet they must be the very thing designed; the means must forget the end, and themselves must forget what they intend, and that with this very intention too, that they may remember it; and who then can wonder at the miscarriages and misadventures of this principle in the world, who then can bring a clean thing out of an unclean? Do men gather grapes of thorns, or figs of thistles? if men will break Gods Law for Gods sake, pull down the Magistrate to advance Christ, break a part of the Commandments of the Gospel to advance the whole, take the Kingdoms of the world by war to give them to the Prince of Peace, what then can be expected, but such a Reformation as shall honour God by blasphemy, to destroy all Religion for its preservation? For to pretend to extraordinary times and ends to warrant extraordinary means, that is, warrant unlawful means for their promotion; this is to force Religion to commit a rape upon it self, to stab it self with its own hand, to cure its diseases with a mortal wound.

3. The

3. The next principle is doing evil that good may come of it, and breaking Laws that we may the better obſerve them, it is a cluſter of the ſame grape, and it is this; Temporal Rights are founded in Grace, and the world belongs to the faithful. They firſt ſwell themſelves with ſtrong fancy, and this ſtrong fancy they call faith, and by this faith they believe the world is theirs, and theirs only, as though all other men did rob their own eſtates, and eat, and drink, and wear clothes by felony, and enjoy their own by uſurpation, but they are willing to give the world to Chriſt, that they may take it back again to themſelves, they will make him rich that they may make themſelves his heirs, and that they may inherit his inheritance.

4. Nor may we doubt but as the Jews went to the *Philiſtins* to ſharp their tools, ſo theſe men went to *Rome* to whet the Axe, and borrowed an arrow out of the *Roman* quiver ſecretly to ſhoot the Lords anointed. The very words of the fourth *Lateran* Council are theſe: *Si vero Dominus, &c.* that is, If a temporal Lord being required

to and admoniſhed by the Church ſhall refuſe to purge the Land from heretical pravity, let him be excommunicated by the Metropolitan, and his Comprovincials; then if he reform not in a years ſpace, let this be ſignified to the Pope, that from henceforth he may pronounce his Subjects free from their Allegiance, and may expoſe his Lands to be poſſeſſed by Catholicks. Theſe are the Principles of the Roman Church, and their practices (as is well known) have been ſutable to theſe principles in this and in other Nations: Theſe were the practices of our late Parricides, and theſe practices did no doubt flow in effect from theſe ſame principles; when their Prince ſhall have forfeited their good will, he ſhall ſoon have forfeited Gods favour I warrant you in their thoughts, and they will eaſily make themſelves rebels againſt him when they have made him a rebel againſt God. Thus they cheated themſelves by falſe Principles, and abuſed others by falſe pretences; they drew on one evil by another, and ſinned themſelves daily into a neceſſity of further ſins; having firſt aſperſed the King with unjuſt Calumnies, having

proſe-

proſecuted him with Armies, and having overtaken him in that proſecution, having one while flatter'd him, another while threatned him, having thus endeavoured to cheat him and amuze the people; then the mouth of the pit was opened, and then doth Royal Majeſty deſcend into the duſt, and the Glory, and Peace, and Safety of the Nation is buried in the ſame grave with him: How then did all Loyal hearts throb and tremble, how did all faces gather blackneſs that were not ſteel'd with rebellion and impudence! how then did the whole Land ſit like a widow, black, and deſolate, and forſaken, when the Cedar was hewn from the top of *Lebanon*, when the ſhadow thereof was taken away! how many hungry weeds grew up in its place, and how did the thorny bramble ſuck up our juyce, and tear our fleſh, how were we then left to the doubtful Titles of fighting ſwords, to the hunger of bold and greedy ambition? How were we emptied from veſſel to veſſel, how were we melted like wax by theſe devouring fires, ſqueezed and oppreſt by theſe greater hands, moulded into all

ſhapes, ſhifted into all forms of Government, one while bearing upon our backs the burdens of many, and then of one, and then again of many oppreſſors? how were we griped by ſeveral hands, devoured by many mouths, eaten up and ſwallowed down by others, even by them that had diſgorged us a little before? Thus were we devoured by the ſword when the Scepter was broken; thus were we ridden by Servants when the Maſter was fallen, and this fall we this day lament; *For the breath of our noſtrils, the anointed of the Lord was taken in their pit, &c.* Thus much may ſerve for the firſt part of the Text, which contains the principal cauſe of our grief, for our late dread Soveraign is fallen into the pits of the enemy. We come to the ſecond, where we have the remarkable circumſtances, greatly aggravating our grief; for of him we ſaid, *Under his ſhadow we ſhall live among the Heathen:* And here according to the method propounded we muſt conſider:

1. How juſt and reaſonable our expectation was.

2. How that juſt expectation was defeated.

3. How

3. How the like defeats may for the future be prevented.

For the firſt, His title to the Crown was as ſure and as firm as the root of the mountains, and left no ground for diſpute to cavil it ſelf; his perſon was innocent as his title was juſt; he had juſtly provoked no mans hatred or animoſity; his royal wiſdom, courage and conduct were very high, and ſuch as one would have thought might irreſiſtably have raiſed him above the attempts of the talleſt ambition; there was great reaſon why every good man ſhould love, why every evil man ſhould fear, and why every man whatever ſhould reverence and honour him; had his title been doubtful, diſputes might have been raiſed, had his reign been tyrannical, hatred might have prevailed, had his ability been weak, ambition might have been incouraged againſt him; but where cavil it ſelf could not diſpute, where no juſt grudge or animoſity could ariſe, where the greateſt ambition could take no reaſonable incouragement to conſpire a revenge, where the Laws of God, the Laws of Man, the ſecurity of the Nation, the ſafety of every

every mans Right did all conſpire together to fix our hopes upon him, and raiſe mighty expectations from thoſe hopes, how juſtly did we expect to live ſecurely under his ſhadow, and what could thoſe misfortunes be that could defeat our expectations? To find an anſwer to this queſtion leads me to a ſecond particular, how our juſt expectation was defeated; the anſwer is too obvious: We had long and greatly proved the patience of God by moſt enormous and crying ſins, we were alſo ſtrangely tickled with ſtrong deſires of novelty and innovations among our ſelves. For a long time we were a Nation bleſſed with Wiſe and Happy Princes, God had bleſſed thoſe Princes with peace, that peace had filled the Nation with wealth, and furniſht our luſts with ſtore of matter to work upon; at laſt we thought our ſelves faſtened and fetter'd by the very bonds of Peace, and began to dream that we ſhould forget the acts of war, and that we might be prepared leſt we ſhould be attempted by others, we would try and exerciſe thoſe arts upon our ſelves, and find or make enemies at home:

Thus

Thus we grew weary of our own reſt, and made war upon our own peace, becauſe cruel to our own mercies, ſeized upon the bleſſings of God, and then armed thoſe bleſſings into a rebellion againſt God. *Jeſurun waxed fat and kicked, &c.* Indeed we were ſwelled with pride, inflamed with ambition, blackned with malice, and pined with envy, fretted with animoſities, vexed with whiſperings and jealouſies, overflowed with drunkenneſs, deluged with prophaneneſs, ſpotted with adulteries, polluted with fornications, infamous by perjuries, ſtigmatiz'd and blackned with prophane oaths and blaſphemies, then God gave us over to our ſins, and our ſins delivered us up to puniſhment; he left us to our luſts, and they broke out and ſet us all on fire, *James* 4. 1. *For from thence come wars and fightings, even of your luſts that war in your members:* As we were ſtrangely bold and inſolent againſt God, ſo did we vehemently long after novelties and innovations among our ſelves. Good Lord, how petulant, how itching and ſharp were thoſe humours that then began to break out in ſcabs and

ſcabs and ulcers upon us! Every man would be a reformer, and every man would reform every other man but not himſelf: Every man could counſel a King, and govern a State, and reform a Biſhop, and rule a Church, and interpret the Scriptures, and teach it a ſenſe that it knew not before, and confute the Text by the interpretation; the flocks could feed their Shepherds, and Children inſtruct their Parents, Servants rule their Maſters, and *Saul* himſelf out-propheſie the Prophets, and every man was learned without learning, and knowing without knowledge, every man could govern his governours, and teach his teachers how he would be taught, then did every man go to the Altar to kindle his flame, and fetch a coal from thence to ſet the Sanctuary it ſelf on fire, then was Religion drawn into contradiction to it ſelf; Faith made ſubſervient to diſtinguiſh Love, and Charity baniſh'd to fetch home Truth; then did we hate one another for the Love of God, then did we ſin to make ſure of ſalvation, break Chriſts precepts for Chriſts rewards, imbrace ruine for ſafeties ſake, and run into

into danger for ſecurity. Thus you have ſeen what expectations we had to live under the ſhadow of our late Royal Sovereign, and how theſe expectations were defeated.

3. In the next place ſee how the like Defeats may be for the future prevented.

1. Our late puniſhments tell us we muſt reform our ſins, otherwiſe a continuance of the ſame ſins may (nay I doubt will) renew the like judgments upon us. Behold, ſaith our Saviour to the impotent man, thou art made whole, Joh. 5. 14. ſin no more, leſt a worſe thing come unto thee: Thou haſt ſinned, and thoſe ſins have brought puniſhments, and thoſe puniſhments are now removed and taken away; take thou heed of a relapſe, leſt a return of thy ſins bring a return of thy puniſhment upon thee. You heard what thoſe ſins were that brought our laſt miſeries upon us: Have we reformed and forſaken thoſe ſins? have we not rather encreaſed the firſt heap, and put out our ſins to uſury, that ſo we might reap our puniſhments with encreaſe? Have we not brooded over the ſame neſt of evils to warm the Cockatrice's

atrice's Egg again, and to give a new life and a keener ſting unto the fiery and flying Serpent? Are there not new arts of ſinning invented daily? Are there not new Schools of iniquity daily erected, where the art of ſin is delivered by rule, and men are taught how they may wiſely damn themſelves, and may effectually provoke God, and curſe themſelves into his diſpleaſure? Are not men taught to put their own damnation into their prayers, and inſtead of imploring Gods Grace, to beg of him (I tremble to ſpeak it) to damn them Body and Soul for ever? How many are there that endeavour to put Prophaneneſs into Rhetorick, and to teach Blaſphemy to ſpeak with Eloquence, that know no other Breeding but to ſin with impudence, no other Bravery but to be brave againſt God, and valiantly to ſtorm the Gates of Hell, and charge upon their deſtruction? *Tell it not in Gath, publiſh it not in the ſtreets of Askalon, leſt the Daughters of the Philiſtins and the uncircumciſed be glad.* Certainly the enemies of our peace have no greater encouragement againſt us, than to ſee us,

2 Sam. 1. 20.

than

than to find us, at open war with God. Their ſins, ſay they, will provoke God, when God is provoked he will deſert them, and when they are deſerted by him we ſhall prevail againſt them.

May all thoſe that are in Places of Power and Authority, and may You, Moſt Noble Senators, as faithfully ſerve God, as you have, to your immortal honour, ſerved your King. May you ſo endeavour to repreſs our growing Evils, as that the enemies of our peace may be as much delighted in theſe hopes as they have been in other things.

2. As publick Affairs belong to publick Perſons, ſo do the private. Hold off the unskilful hand from the Helm of the Ship, and leave the Pilot to ſteer his own Courſe. We well know the miſchief that ariſeth from making Laws without and againſt the Law-Makers, the miſeries that came by labouring for Order by Confuſion, and by hewing out the Corner Stones, and ſubverting the very foundation, that by that means we might build up the Fabrick. Popular Reformation, and religious Tumults are hatched by a dark fire; They begin in diſcontent, they proceed

proceed in phrenſie, and they end in ruine and deſolation. Publick Affairs in the hands of private perſons are like the Cenſer in the hands of *Uzziah*, they breed a tumult in the Sanctuary, and bring a Leproſie upon a Mans own Brow. Therefore in the third place,

3. To point out a way as leading to ſolemn peace and ſettlement; and that is this, Live peaceably under the ſhadow of that Excellent Prince, whom Nature hath made gentle, whom Affliction hath made wiſe, whom Wonders have preſerved, and whom Miracles have reſtored to us. If he were a *Nero* St. *Paul* would charge us we ſhould not reſiſt, and would charge reſiſtance with Damnation. When Government ceaſeth, Laws are ſilent, Mens Rights are undetermined. When Mens Rights are otherwiſe determined, they muſt be determined by War, and the Determinations of War are juſt and reaſonable. Shall I that am armed think on Laws? ſaid *Pompey* of old, who, as *Grotius* hath obſerved, was a very modeſt man. Government is the Bread we eat, the Drink we drink, and the Cloaths we wear; it is our quiet, our ſecurity in the

Rom. 14. 2.

the day, and is as our ſleep and our repoſe in the night; and even thoſe very Perſons that are moſt diſcontented among us, they themſelves could not with ſafety either ſleep or wake, did not the Wings of Government hover over them. I ſhall adde but one reflection more to call back thoſe ſorrows to our thoughts that are owing to the Calamities of this Day.

There have been five Kings of *England* murthered ſince the Conqueſt, *Edward* II. *Richard* II. *Henry* VI. *Edward* V. and our late Royal Sovereign. The Murtherers of whom found thoſe rewards that were proper and ſuitable to their Work. *Edward* II. was murthered by the Lord *Matravers* and *Thomas Gurnay*, by the advice and aſſiſtance of the Lord *Roger Mortimer*; the Lord *Matravers* fled the Land, and dyed in miſery, *Gurnay* was taken at *Marſeilles*, and killed at Sea, and *Mortimer* was, by Sentence of Parliament, hang'd at *Tyburn*. *Richard* II. by intimation from *Henry* IV. as it is ſaid, was murthered by one Sir *Thomas Perrotts*, but found that he that loved the Treaſon hated the Traytor, grew mad

himſelf in bitter thoughts, and periſhed in the Tower. *Henry* VI. was killed by the hands of the Duke of *Gloucester*, and afterwards *Richard* III. whoſe blood, you know, was ſhed by the Sword, as he had ſhed the blood of others. *Edward* V. who was proclaimed, though not crowned King, was, by the Command of the ſame *Richard*, murthered by Sir *James Tyrrell*, *Miles Horace*, and *Robert Duck*. *Tyrrell* was for his Treaſon beheaded in the Tower, *Horace* dyed away piece by piece, and *Duck* dyed in great miſery at *Calis*. What became of our late Parricides I need not tell you; your ſelves know as well as I.

SERMON

SERMON V.

1 PETER 3. 9.

...t rendering evil for evil, or rail-ing for railing, but contrariwiſe bleſſing, knowing that ye are there-unto called, that ye ſhould inherit a bleſſing.

THE Apoſtle having in the for-mer words chained, tied up, and bound the arms and hands of deſtroying harms; here he ...ls up the lips and ſtops the mouth of ...evouring words; for evil, it is never ...cured till it be utterly deſtroyed, it ...s like a worm or ſerpent that lives a ...iſtinct life in every diſtinct part; and ...herefore it muſt be particularly killed ...n every particular part, leſt otherwiſe ...t do retain life in ſome part or mem-...er. Therefore I ſay the Apoſtle hav-...ing cut the comb that drew on one evil ...ction after another, in theſe words (*or railing for railing*) he clips the wings

of railing and reproachful words that ſpread & propagate evil throughout the world: why we ſhould not render railing for railing; an account of this I ſhall give you in theſe following particulars.

1. It is a weak and raſh ſpirit that quarrels and contends in bitter and reproachful words, far below the true greatneſs, generoſity and integrity of a Chriſtian mind. Meer ſilence is many times a magnificent thing, and to ſpeak nothing at all in vain babling, this becomes the greatneſs of a wiſe man; the greateſt minds are for the moſt part the moſt retired, and moſt reſerved, like deep and brave ſtreams, deep waters flow ſilently and without noiſe, while ebb and ſhallow ſtreams chide and murmur as they run along. Loquacity is a female evil, much ſpeaking is a childiſh thing; a multitude of words bewrays imbecillity in a vain, unſtable and unfixed mind; deep thoughts are of ſlow motion, they are not eaſily uttered and poured out, they flow like ſpirits out of a narrow veſſel drop by drop, they do not grow at the root of the tongue, they do not dwell under the roof of the

e mouth, they do not ſtream upon
e ſurface of the lips, but they are
ficult and of uneaſie utterance: But
en thoſe words that are moſt haſty
d forward, are generally moſt vain
d empty; thoſe words which have
ngeſt being, they have the ſhorteſt
ie; thoſe words that go the moſt
ſily from us, they carry the greateſt
rden and weight along with them.
ow then as little ſpeaking is a great
nour and commendation to a man,
much more is evil ſpeaking a diſ-
nour and a reproach to a Chriſti-
; the moſt excellent ſpirits delight
ſt in receſs and retirement from the
iſe and clamours and contradictions
the world. The great God ſeldom
eaks immediately by himſelf; all the
cred Books put together do but
ake one little volume, Angels ſeldom
pear, they have but little converſe
d communion with the rufflings and
amults of the World: The greateſt
nds, I ſay, live in a receſs from the
mours and contradictions of the
orld: For happineſs it is a quiet
ing, it is miſery only that is diſcon-
nt, and it is diſcontent that makes the

greateſt noiſe and tumult in the world. A truly wiſe man and a good Chriſtian is at eaſe in himſelf, reconciled to his own condition upon terms of univerſal acquieſcence and ſatisfaction in the will of God; he patiently receives whatever comes, and improves whatever he receives, and bleſſeth God in all his improvements, he ſits down in peace, and riſeth up and giveth God thanks, and delights not in clamours and contradictions: I am weary, will the wiſe man ſay, of reviling and being reviled, of reproaching others and of ſuffering reproach my ſelf, of tumbling in the mire that I may aſperſe and beſpatter my neighbour, of kindling a fire in my own breaſt that I may blow the flames in the face of my neighbour, or my enemy, of ſetting my ſelf into heats that I might burn him, of ſetting my own heart on fire that I may waſte and conſume his felicity. I now ſee that evil words and angry paſſions are thoſe chariots that hurry and carry evil throughout the world. They are thoſe wings whereon it rides, and the winds that blow deſtructions and tempeſts among the Sons of men. I ſee

now

now there is nothing but tumults and raſhneſs, nothing but folly and iniquity in the wrath and animoſity of men, and I ſee that God alone hath the greateſt cauſe to be angry, to be loud and violent upon the world, and yet behold there is ſilence in heaven, and God rules and governs the whole world without being heard or ſeen. I now ſee it is the crackling flames that chide upon the angry bryars and thorns: But the light that ſhines from heaven, the light that beams from the Sun upon us, that is ſilent and without noiſe. The converſe of a good man ought to be like his prayer full of affection and condeſcenſion, not loud or clamorous, not furious or diſcontented: He that ingageth his own paſſion to make a party in Religion, he will fill the world with fire, and conſequently with ſmoke and darkneſs: but every wiſe and good man knows that there is a ſpeaking ſilence, a victorious patience, a paſſive efficacy, an active and efficacious tolerance, that ſhames evil by quietneſs and patience, and ſilenceth the clamorous tongue, not by ſpeaking but by ſilence it ſelf.

Reaſon 2. *Render not railing for railing*, becauſe as that is below the greatneſs and dignity of a Chriſtian ſpirit, ſo it is indeed quite contrary to it. Although none in the world be ſo much injured as God, and he injured by his own Creatures, by them that owe all fealty, and homage, and obedience to him: Yet it is not Gods courſe ſo much to be loud and clamorous (as I may ſo ſpeak) upon his own Creatures, as to invite and convince, and to perſwade by ſtrong and effectual motion. *Michael* the Arch-Angel when contending with the Devil about the body of *Moſes*, he durſt not bring a railing accuſation againſt him, (*Jude* 9.) To unfold this a little, The Jews were a people infinitely prone to Idolatry; the greateſt of ſins finds no ſuch ready occaſion of entrance, as upon a great veneration of dead men: God therefore as it is probable would hide the body of *Moſes* when he was dead, leſt he ſhould be worſhipped by the Jews, that had been a perſon of ſo great conduct, a man of ſo great Miracles while he was living. The Devil that he might give this occaſion to them, he would reveal,

reveal, he would diſcover what God would hide: Now *Michael* though an Angel, though an Arch-Angel, though in a conteſt, though in a conteſt with the Devil himſelf, and with the Devil upon no leſs an occaſion than the ſecuring of the people from Idolatry, yet would he not bring a railing accuſation, nay, he durſt not do it. Celeſtial ſpirits are wiſe and ſubtil, they are calm and quiet, if they cannot love they will not revile, if they cannot imbrace they will not reproach, if they cannot converſe as becomes them, they will not converſe at all. Saith *Ambroſe*, Every man appears to be ſo much the leſs wiſe, by how much he is the leſs patient, and he is by ſo much the leſs patient, as he is the leſs able to bear reproach without ſpeaking it again, and to receive an ill without returning the ſame evil that he hath received. It is not pleaſing at all to a Chriſtian to wound him by whom he is wounded, or to return reproach upon him that hath laid one firſt upon him; evil is evil in his thoughts by whomſoever done, or by whomſoever ſuffered; and no man ſuffers ſo much of evil as he

that

that doth it; and therefore a good man is far more troubled for ſpeaking evil than he is for being evil ſpoken of; ſhall I revile them ſaith he that revile me? ſhall I ſpeak all the evil that I hear? ſhall I retort all theſe miſchiefs? alas, this is to brood over a Cockatrice egg, this is to warm and hatch that evil which I ſhould kill; this is to quicken that which I ſhould deſtroy; this is to multiply thoſe evils that I ſhould diminiſh, and to increaſe thoſe things which I ſhould take away.

3. *Render not railing for railing*, becauſe this ſhews a foul, an unclean and intemperate ſpirit; where there is much mud and much dregs lying at the bottom. A clear fountain is clear ſtill even when it is ſhaken: when the waters are troubled yet it is bright, yet it is lucid notwithſtanding. Innocence is many times a ſufficient vindication from all the clamorous wickedneſs that is in the world, and there is no louder confutation of a calumny than a ſilent obſtinate faith: We many times ſuſpect a laborious apology, an artificial defence turns into an accuſation; a ſtudied anſwer creates an objection, we are ready

to

to think that there needed not ſo much paint and varniſh if there were a natural beauty; there were no need of ſo many words if there were a ſound and clear integrity; a ſhort defence ſecures a fearleſs innocence, a little excuſe ſerves great integrity; recrimination oftentimes argues guilt. It is ſaid that the Baſiliſque deſirous to infect and invenome the Looking-glaſs with his breath kills himſelf by the repercuſſion of his own poiſonous breath into himſelf, and by ſwallowing that breath that he vomits out but a little before, he is murdered by that poiſon that he deſigned for the murdering of others; ſure I am, the railer wounds himſelf with thoſe very wounds he endeavoured to reflect upon others, and the calumnies do return with greater violence upon his own head, and the reproach ſtains and pollutes his own face. It's true indeed envy ſmites the braveſt innocence, envy alwayes ſhoots at the talleſt reputation: All the clouds aſcend continually towards the Sun, but yet as thoſe clouds were never able to put him in an eclipſe, ſo they are diſperſed and ſcattered themſelves by mounting

mounting up ſo near to ſo bright a ſtar; ſo are all thoſe calumnies and reproaches of wicked men ſcattered, diſperſed, and diſſipated by the brightneſs and luſtre of true and Chriſtian innocence. If then thou beeſt a Chriſtian indeed, content thy ſelf to be innocent, and know thou haſt in a great meaſure confuted the ſlander that thou haſt not deſerved, and that it is far better to merit a reputation than to enjoy it; however let no calumny whatever open thy lips into a reproach, let not the reproach of any man animate thee to revile another, for do thou remember the armour of *Saul* will not fit *David*, that thy enemies weapons will not become thee; thou muſt go to him if he do not come to thee: Would you know what it is that is ſo keen, and pettiſh, and intemperate in you; would you know what that is that is ſo impatient of every light word, and every ſmall reflection, of every little touch that is made upon the tender fleſh; It is for the moſt part the very ſame infirmity which ſmarts in you, that ſpeaks and reviles in your enemy; Pride, Scorn, Paſſion, Self-will, Self-love, and infinite deſire of being pleaſed

pleaſed and flattered; this is a thing ſo feeling and keen, ſo ſenſible in us, that a reciprocation of evil words demonſtrates that we have that very corruption in us, which we revile and reproach in others, and while we do accuſe our accuſers, we do alſo condemn our ſelves of the very ſame evil that we do accuſe them of: A naughty perſon, *a wicked man*, ſaith *Solomon*, *walketh with a froward mouth*: Our Saviour alſo tells us, *That out of the abundance of the heart the mouth ſpeaketh*; there is no pride, no ſcorn, no reproach, no evil ſpeaking in the mouth, that was not vomited thither firſt of all from the heart. When we find the ſhaken veſſel overflown with foul and muddy waters, be ſure there was filth, and mire, and mud at the bottom; when we find our ſelves ſet on fire by the flames of them that converſe with us, this bewrayes combuſtible matter in our ſelves, this ſhews that there is ſomething in us fit for the fire to feed upon; and when other mens winds excite, and provoke, and ſtir up our tempeſtuous paſſion, this ſhews that we have matter of tempeſt in our own bowels; and we ſee that

Prov. 6. 12,--14.

that a man that hath been ruffled and diſcontented by another mans paſſion, when he hath ſuffered other mens ſparks to kindle a flame upon him, when he returns upon himſelf, when paſſion abates, when the flame cools, the tempeſt vaniſhes and diſappears; when he begins to be calm and return to a right underſtanding of himſelf, as having diſcovered a foul and corrupt bottom, he then begins to bluſh at his own paſſion, and to be aſhamed of himſelf. Thus to render evil words for evil words, ſhews a foul and corrupt bottom.

4. *Render not railing for railing*, becauſe, this will create great torments and diſcontents to our ſelves: For however he vents and utters his paſſion, and may think thereby to give himſelf ſome eaſe, yet ſure it is, he doth but blow his own Coals, he doth but kindle his own Sparks, he doth but augment his own Flames, which he might check and ſmother up if he pleaſed, if he would put ſilence upon himſelf.

The corruption, the paſſion, the animoſity of a mans heart is like a flaming furnace, ſtop its mouth and it is ſmothered and choked in its own ſmoak; give

give it but air, let it have but a little vent, and it flames and burns with greater fury, with greater rage than it did before; ſo could we but command our own paſſions, ſtop the mouth of reproach, ſeal up our own lips when we are ſtormed and battered by angry words, we ſhould remove thoſe torments that we ſuffer to enter upon our ſelves when we open our mouths upon them. But ſo it is, when we pull out the troubled Arrow, while we pull out the barbed Dart that hath been ſhot into us, and ſticks in our fleſh, we wound our own wounds over again, and we do encreaſe the wound, and rent, and tear the fleſh by labouring to pull forth thoſe Arrows that have been darted into us, and ſhoot them back again into the fleſh of our enemy. When *Shimei* breathed his curſes upon *David*, we find indeed that *David*, as became the Lion of the Tribe of *Judah*, paſſeth by him like an angry and a barking Dog, nor returns any anſwer at all to him, nor is he galled by the teeth of the reproacher: But then a Son of *Zerviah*, a man of animoſity, a man of paſſion and violence, was wounded by the Dart that

2 Sam. 16. 7.

was

was ſhot at another, and was inflamed by thoſe ſparks that fly upon him from the enemy. Theſe wounds pain and torment him, and this flame and torment kindles and inflames his paſſion. *Then ſaid* Abiſhai *the Son of* Zerviah *unto the King, Why ſhould this dead Dog curſe my Lord the King? Let me go over, I pray thee, and take off his head.* He that opens his mouth upon a reproacher, lets the reproaches breathe into his own Bowels, and he is infected by that ſame breath which he drew from him that poured out the reproach upon him. He that mingleth with him that doth revile, is infected alſo, and ſtirred up to revile again. But if in the mean time he ſhuts his own mouth, and ſeals up his own lips, he will avoid the venome and poyſon that was poured out upon him.

5. *Render not railing for railing*, becauſe, as this miniſters to our own greater anguiſh and diſcontent, ſo likewiſe doth it ſpread evil abroad throughout the world, and it propagates and ſpreads a reproach from one place to another, yea from Age to Age, from one Generation to another. He that ſcatters

ters ſparks kindles a flame, and he that utters his own paſſion in words lets them fly upon the wings of his own breath, yea he gives wings and feathers to them, and ſends them abroad throughout the world. *A ſoft anſwer* (ſaith *Solomon*) *turneth away wrath.* Prov. 15. We may ſay of anger as we ſay of all evils, *Nemo repentè fit turpiſſimus*, no man is made ill all on a ſudden; and ſure it is, anger for the moſt part riſeth by degrees, the firſt ſparks are kindled by ſome ſmall and little aſperities, and thoſe grow greater and greater, one evil word provokes another, and one ſpark flies forth after another, till at laſt we ſee a great flame kindled there where at firſt there was but a little ſpark. The Apoſtle *James*, a calm, quiet, and grave Apoſtle, no where ſpeaks ſo ſharply, as againſt ſharp and wounding tongues, *And the tongue is a fire, a world of iniquity; ſo is the tongue among our members, that it defileth the whole Body, and ſetteth on fire the whole courſe of Nature, and is it ſelf ſet on fire of Hell.* Jam. 3. 5, 6, 7, 8. What a ſharp, what a vehement deſcription of an evil tongue here do we find in a calm Apoſtle? It

is ſet on fire of Hell; ſo had *David* ſaid before him, *The poyſon of Aſps is under their tongues*; and poyſon, you know, is of a ſwelling Nature, every little drop of it mingled with blood ferments, it turns the whole piece into its Nature. Every little member touched with a Gangrene muſt be ſuddenly cut off, or it will ſpread and invenome, and propagate the Contagion to the whole Body. Angry words, peeviſh, ſowr, and intemperate reflections, theſe are the Chariots that hurry Evil throughout the world: Evil rides upon the wings of Fame, it is carried abroad in the mouth of Report; and do but clip theſe wings, do but ſtop the mouth of this report, do but deprive evil of the power of ſpeaking, do but take away the power of language from it, then the lye ceaſeth, the reproach dies and vaniſheth away, and there is no more heard of it: And who are the men that ſeal up the lips, and ſtop the mouth, and cut the tongue of this evil report? Who are the Men that ſhould do this but thoſe that are Chriſtians, that be the Diſciples of him, who when he was reviled, reviled not again? where

ſhould

ſhould the ſpark dye if not at this houſe? where ſhould the lye fall to the ground, and the reproach ceaſe to ſpeak any longer, if not at this door? Thou profeſſeſt thy ſelf to be a Diſciple, and a Chriſtian, to be a Diſciple of that great Maſter, who knew not how to revile thoſe that reviled him, nor return thoſe injuries upon them for whom he dyed, and by whom he was murthered. *Lipſius* calls calumny the *Phaeton* of the world, becauſe it ſets the world on fire. As our Saviour ſhed his own blood to quench the flames of Gods diſpleaſure againſt men, ſo ſhould we not only ſtop the mouth of reproach, but even ſhed tears alſo to quench thoſe animoſities that are among our ſelves.

6. *Render not railing for railing*, becauſe, this reproacheth Religion, diſhonoureth Chriſt, ſcandalizeth truth, deſpiſeth God, and bringeth an evil report upon the Law of Charity: repreſents the Chriſtian as a Publican, and conſequently the Publican as a Chriſtian alſo. For if a Chriſtian be an evil man, it infallibly follows that an evil man may be a Chriſtian. We find he that reflects one evil upon another, that

hates thoſe by whom he is hated, and reviles that man by whom he is reviled, deprives Chriſtianity of its efficacy, of its victorious ſtrength, of that power and ſpirit whereby good is deſigned and commanded to overcome evil; and Chriſtianity is no where kindly received, but where it is received in theſe degrees, and where it overcometh evil with good, and ſilenceth reproach by ſpeaking good. But now if Chriſtians ſhall ſpeak, and think, and do juſt like other men, then may I ſay, as our Saviour ſaith, What do you more than others? Is not this to blaſpheme the name of Religion? Is not this to reproach our Saviour himſelf? Is not this to ſay, He ſhed his blood in vain, and that his blood, and the Goſpel confirmed by that blood, leaves the World juſt as it found it, and makes it no whit the better? I earneſtly wiſh that every Profeſſor of Chriſtianity would ſo far give credit and reputation to it, as to demonſtrate this one thing neceſſary, To be a Chriſtian is not to be juſt like another Man, no whit a better Man than he was, and if we do not demonſtrate this, certainly we tell Chriſt himſelf that he died in vain. Think

Think with your ſelves how they ſhall ſhine in Heaven that have ſet a luſter and brightneſs upon Chriſtianity here on Earth; And Chriſt will entertain them at the Great Day, that have cauſed their light ſo to ſhine before men, as that they have glorified their Father which is in Heaven. Come thou bleſſed of my Father, thou haſt been reproached, and didſt not reproach again; thou haſt been reviled, and didſt not revile again; thou haſt honoured the Goſpel on Earth, the Goſpel ſhall honour thee in Heaven; thou haſt born my reproach, and thou ſhalt inherit my Glory; thou haſt carried my Croſs, and thou ſhalt wear my Crown; and theſe Vertues ſhall now honour thee in Heaven, which thou didſt credit and honour upon Earth.

Object. May not I ſpeak evil when it is true?

Anſw. 1. This is not always a reproach, this is not to revile in the ſenſe I mean; for, indeed, reproaches are ſeldome true.

2. A Man muſt never ſpeak evil though it be true.

1. With delight and pleaſure, for ſo

can none but wicked men ſpeak: nor Secondly may we ſpeak evil though it be true, merely to feed our own Ambition, merely to gratifie our own Pride, and report our ſelves good and others evil, leſt while we make another man a Publican, we do in the mean time prove our ſelves to be the Phariſee. Thirdly, Nor may we report evil though it be true, but for ſome great end, for vindication of oppoſed innocency, for clearing of wronged vertue, and for the advancing the reputation of ſuch a perſon as hath been abuſed by baſe and unworthy men; but then, I ſay, we muſt ſpeak it as becomes wiſe men, not in paſſion, not with animoſity, but with reaſon and ſobriety. And thus we muſt ſpeak, leſt we juſtifie that which we condemn, and condemn that which we would juſtifie; Leſt we ſhould make our ſelves evil for the vindicating of that which is good, and leave the defence of truth to him that is the Father of Lies.

SERMON

SERMON VI.

ECCLES. 12. 13.

Let us hear the concluſion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of man: [or as the Original reads it] *Fear God and keep his Commandments, for this is the whole of man.*

THeſe are the words of a great King, of that glorious *Solomon*, whoſe Wildom and Experience are ſo much ſpoken of in the Holy Scriptures, and ſo much celebrated to this day; He was a man that ſearched all the veins of the whole Creation, to try what ſatisfaction, what content could be found in any thing, in any thing here in this world; and he had plenty of Wealth and Riches to enable him ſo to do; for we are told he made Silver and Gold at *Jeruſalem* as plenteous as ſtones, and Cedar-trees 2 Chron. 1. 15.

as the Sicamores that are in the vallies; he gave himſelf to the ſtudy of wiſdom, and to the reading and writing of many Books, for he ſpake three thouſand Proverbs, and his Songs were one thouſand and five; he ſpake of trees, from the Cedar that is in Lebanon, to the Hyſſop that grows upon the wall: He ſpake alſo of Beaſts, and Fowles, and of creeping things, as you read, 1 *King.* 4. 32, 33. And as he was a man of great Wiſdom; ſo likewiſe he was a great manager of buſineſs, he was Prince or King of a numerous People, and the maſter of a vaſt great Family, ſo great, that his daily proviſions were thirty Oxen, and one hundred Sheep, beſides Harts and Roe-bucks, and fatted Fowle; as you may read, 1 *King.* 4. 23. Beſides this he was a very great builder, and ſpent much time and treaſure that way; he built an houſe for Almighty God, wherein thirty thouſand men were imployed at one time; as you may ſee, 1 *King.* 5. 13. He built alſo an Houſe for himſelf, which was thirteen years in finiſhing, as you may ſee, 1 *King.* 7. 1. He built alſo an Houſe for his Wife, for *Pharaohs* Daughter,

Daughter, and that was a fair one too, as you may ſee, 1 *King.* 7. 8, 9. He built alſo the houſe of the foreſt of *Lebanon*, a Royal Palace, as you may ſee in the ſame Chapter. Furthermore as he was a man of great wiſdom, and great wealth, and great experience, ſo we ſee he drank very deep of the cup of pleaſure, he made him Gardens and Orchards, planting in them all kind of Fruit-trees, as you may ſee, *Eccleſ.* 2. 5. And made Pools of water to water and refreſh thoſe trees, *Eccleſ.* 2. 6. He got him Men-ſingers and Women-ſingers, and Muſical Inſtruments of all ſorts, and all the delights of the Sons of men, *Eccleſ.* 2. 8. In fine, whatſoever his eyes deſired he kept not from them, nor did he withhold his heart from any joy, *Eccleſ.* 2. 10. And what then, that I may come to the end for which I have told you all this, obſerve I ſay, that he that was Prince of ſo great a People, Maſter of ſo great a Family, owner of ſo great a Treaſure, and that ſwam in ſo much pleaſure and content, after a review of all his labours, and all the injoyments of all the pleaſure of this world, he makes this conclu-

ſion,

cluſion, *Fear God and keep his Commandments, for this is the whole duty of man.*

I ſhall not need to tell you, that the fear of God in this place ſignifies Religion, as it doth in ſeveral other places, *Pſal.* 19. 9. *The fear of the Lord is clean, enduring for ever: the judgements of the Lord are true and righteous altogether.* Alſo in *Pſal.* 34. 11. *Come ye Children hearken unto me, and I will teach you the fear of the Lord:* That is, to ſay, I will teach you the knowledge and practice of True Religion; ſo again, *the Fear of the Lord is the beginning of Wiſdom*; that is to ſay, Religion is ſo, not that it is the beginning only, but the middle and end too; but he that fears not God hath not yet ſo much as begun to be wiſe. In this place more particularly, the fear of God ſeems to be taken for a due regard to God in all his Laws, and the keeping of his Commandments is the expreſſion of that regard, and ſo the former ſignifies ſincerity of mind, and the latter regularity in our lives, which two things make up the whole duty of man, and his whole felicity too, which

which is the proper meaning of the phraſe, *Fear God and keep his Commandments, which is the whole duty of man*; that is to ſay, the whole peace, happineſs and ſatisfaction of man.

Which words may be conſidered abſolutely or relatively; if you conſider them abſolutely, and as they are in themſelves, they afford us this Conſideration.

Doct. That the fear of God and keeping of his Commandments, that is to ſay, the real practice of true Piety and Religion, is the real and ſolid and true ſatisfaction of the mind of man: If you conſider them relatively, and as they refer unto the former diſcourſe in this Book, ſo they ſuggeſt this unto us:

Doct. 2. That all the pleaſures and profits, all the advantages of this world can give no full content, nor real ſatisfaction to us. I ſhall conſider them in the firſt reſpect at this time, that is to ſay, That the fear of God and keeping his Commandments are the real reſt, peace, quiet and ſatisfaction of the ſoul; and truly, my friends, this is the thing we ſeek after in the whole courſe of our lives, only we ſeek it where it is not

to

to be found, in ſhadows and vain apprehenſions, we ſeek it in the cheats and impoſtures of ſenſe, we ſeek it in ſin and miſery, we look for liberty in thraldom, for the living among the dead, we ſeek for our happineſs in riches, and pleaſures, and profits, and ſuch things as theſe are, and here it is not to be found, we ſeek it not in the fear of God, and in the real and ſerious practice of Religion; and here it is, and this is the thing I am to prove, and this will be proved by theſe four particulars:

1. This is the end for which we were made, to Fear God and keep his Commandments.

2. This puts us under the protection of Divine Providence, and gives us aſſurance of that protection which is a wonderful comfort and ſupport to a mans life.

3. This places thoſe virtues in us which pull out the ſting of all outward troubles and calamities.

4. This gives us aſſurance of another life in the world to come, a far better life than this is, which is a ſupport to us in all our labours and troubles here in this world.

1. Of

1. Of all I ſay, the Fear of God and the keeping of his Commandments is the great end for which we were made, and every thing is right that acts to its own end, and reſts in its own place; but when it is beſide the end that the great God made it for, then it is unquiet and full of trouble, and finds no place to reſt in; now this I ſay is the great end for which we were made, for to fear, and ſerve, and honour God, this is that end we were deſigned for, and to this end God hath given us his Laws to guide our ways, and Reaſon to underſtand them, and given us his Grace to inable us to practiſe thoſe Laws that he hath given us, and the promiſe of Eternal Life, the more to excite & perſwade us to yield him a free and chearful obedience; and whatſoever we may propound to our ſelves till we do this and reſt here, and make true Piety the great work of our ſouls, we ſhall never obtain any real content or ſatisfaction: ſooner may the fowls of the air live in the ſea, or the fiſh of the ſea live in the air, every thing live out of its proper place and centre, than the mind and ſpirit of man, find any real peace and

and ſatisfaction, without real righteouſneſs, and the love and fear of God; If Reaſons and Arguments would perſwade, how eaſily might we convince our ſelves, that this being the end we were made for, we could never be happy without the accompliſhment of it, that ſeeing we are Creatures made for the enjoyment of God, nothing but God can give us ſatisfaction; for what Creature can ſupply the place of God, or do that for us that God deſigns to do, if the Oracles of God could perſwade us? how often do they tell us, that our duty and happineſs lies in the love of God, and obedience to his will, and how paſſionately do theſe entreat us to ſet our affections on things above, and not on things on the earth, to ſeek the Kingdom of God and his Righteouſneſs in the firſt place, in promiſe that all other things ſhall be added, aſſuring us, that if we will teach our ſouls to live upon God, God will not be wanting to take care of our bodies: And laſtly, if our own experience would teach us, I might appeal to every mans heart and conſcience, whether ever he found himſelf fully ſatisfied with

with any of the enjoyments of this world; let but a man read over his own hiſtory, and reflect upon the ſtory of his own life, and he will find that thoſe things which he expected moſt ſatisfaction from, many times afforded him the leaſt; turn your eyes upon thoſe men that make wealth their God, are they ſatisfied and contented, are they not as hungry and as poor, are they not as miſerable in the midſt of their plenty as they were before? Reflect upon them that gape after the honours and applauſes of this life, and are they ſatisfied with theſe things? Conſider them that ſpend their dayes in idleneſs and luſt, that waſte their time in rioting and drunkenneſs, and do we find any of theſe men to live a truly happy life? are they not oftentimes a burthen to themſelves, and weary of every moment of time? are they not at a loſs what to do with themſelves? are not their joys a dream, and when they awake they find themſelves very miſerable, and altogether to ſeek for the way to true happineſs? O what trouble and wearineſs, what noiſe and anxiety do theſe men find in themſelves, and when they

they ſearch themſelves to the bottom, what poiſonous dregs do they find in recollecting their preſent ſtate? even as Eccleſ. 2. 17. *Solomon* ſaith, *I hated life, becauſe the work that is wrought under the Sun is grievous unto me, for all is vanity and vexation of ſpirit.* Now what may be the reaſon of all this, but that we were made for greater ends, and that we can never be happy without the purſuit of thoſe great ends for which God in wiſdom and goodneſs did make us? But now on the other hand, real Religion, true and ſolid Piety, this is unto our ſoul as light unto our eye, and pleaſant ſounds unto our ears, it is as food to the hungry, and refreſhing ſtreams to them that are athirſt: God made Religion for our duty and for our reward, for our buſineſs and for our happineſs too, he made it for our ſouls and for our bodies; as the eye is not without the eye; ſo the ſoul is loſt without Religion, and Religion is not without the fear of God, and keeping his Commandments, for this is the end we were made for; and in the purſuit of this end, here lies peace, here lies our happineſs and true ſatisfaction.

2. This

2. This will further appear, if you conſider that the practice of Religion puts us under the Providence of God, and under the protection of that Providence, and gives us aſſurance of that protection; and here lies ſolid reſt and repoſe of mind, as conceiving our ſelves to be under the ſhadow of thoſe wings that ſpread themſelves from Eaſt to Weſt, from North to South, from one end of the Earth to another; For *the eyes of the Lord are upon the righteous, and his ears are inclined to their cry*; but *the face of the Lord is againſt them that do evil*, &c. Whatever vain men pretend to in theſe days, whatever they pretend that deny the Providence of God, it is alwayes awake and with us, alwayes running to and fro to take care of them that fear him, though we do not; for though we cannot ſee him with our eyes, though we hear him not ſpeak with an audible voice, nor can touch him with our hands, yet he is nearer unto us than we are unto our ſelves, his eyes are upon the wicked and upon the juſt, upon the wicked to waſte and conſume them, upon the juſt to ſupport and up- Pſal. 34. 15, 16.

hold them, and this is that which bears up the heart and ſpirit of every good man in the world, he knows that God looks upon him, and that his Providence is concerned for him, and he knows that God is infinitely gracious and merciful, and powerful alſo, not leſs willing than able, not leſs able than willing to do that which is beſt for him; *I know*, ſaith S. *Paul*, *whom I have truſted, and that he is able to keep that which I have committed to him againſt that day.* He had before ſpoke of his ſufferings, and he adds this as the ground of all; I know, ſaith he, whom I have truſted; I have truſted him that is infinitely wiſe and faithful, him that is ſtrong and powerful, and therefore have I caſt my ſelf upon him, and wholly reſigned my ſelf into his hands with all my concerns whatſoever they be, and this is my ſtrength and ſupport of my heart. Integrity is the greateſt courage of a man, and a mighty ſpirit it gives unto him; integrity is as life to the ſoul and nerves to the arm, and placeth a man in that fort which Divine Providence hath raiſed in the world; it puts upon him the

2 Tim. 1. 12.

arm

arm of God, and ſhadows him from the ſtroke of malice, if not from thoſe ſtrokes that can reach his eſtate and body, yet it preſerves his mind quiet and intire, and free from thoſe dreads and ſorrows that blacken the hearts of other men: But then

3. Religion placeth thoſe Vertues in us which ſubdue our inordinate appetites, and by this means pulls out the ſting of all outward troubles and calamities, and hereby contributes much to our happineſs. Our diſquiets ariſe generally from within, and ſo much do outward troubles afflict us, as they do occaſion diſcompoſures within us; now the fear of God, and the practice of true Religion mortifie theſe luſts, ſubdue theſe inordinate paſſions, throw out thoſe diſpoſitions in us which render us obnoxious to the dint of external troubles and offences; for firſt of all,

1. Religion moderates and leſſens our deſires.

2. It teacheth us reſignation to Gods Will, as to the Event of thoſe things we do deſire.

3. It teacheth us patience of mind when things do not fall out according to

our desire and expectation.

4. It improves and betters us by these very sufferings and calamities, that God is pleased to exercise us withal. See p. 201. [illegible]

1. It moderates our desires. Our Saviour tells us, That a mans life consisteth not in the multitude of those things he possesseth; life is to live and be content, and Godliness with contentment is great gain. Life, in the sense of our Saviour, is not to draw in the air and blow it out again, to eat, and drink, and sleep, and awake again, and to enjoy the use of our natural senses; but life is to enjoy God and our selves, and to be content with those injoyments; and Content doth not arise from the abundance a man possesseth, but from the due frame and temper of his mind, whether he want, or whether he abound, or whatsoever his condition be. Now true Religion, styled here the fear God, doth not always give us content by giving us the things we desire, but by taking off those desires from us. It is the same thing not to desire and to enjoy; nay, not to desire gives us a more free and solid happiness than to enjoy all the content of this life. He that placeth his

Luke 12. 15.

1 Tim. 6. 6.

his content in outward things, borrows a happineſs in that which another man may take from him, and he may loſe again in this life: But he that lives upon that which is within, need to fear no Body but himſelf; and if he be true to his own reſolution, and faithful to his own Soul, it is no great matter how all the World is affected with him; for no man can interrupt his life nor deprive him of his happineſs without his own conſent. Lo here then the ſingular advantage that the fear of God gives unto us, it ſets us above the calamities of this world, and elevates us into another ſphere, and makes us even of another life, and teaches us to live on that which is not ſeen, on the treaſures of Heaven, and to deſpiſe all the advantages of this world. But then Secondly,

2. As it cools our deſires, ſo it teacheth reſignation to the Will of God as to events, even in thoſe things that we do deſire. I confeſs God and Nature have made us ſuch as to feel the concernments of this preſent ſtate. I am not ſo much a Stoick to believe that it is either needful or poſſible for a man to be without all reſentments of the preſent life; nor

ſo little a Chriſtian, as to think that a man muſt concern himſelf only with his own affairs, and not with the good of his neighbour too; but this is that which that true Religion, which is the fear of God, teacheth us, to commit all events unto Gods Will; and by thus doing it contributes much unto our happineſs: deſign is naturally full of deſire, and deſire full of trouble and importunity; and hence it is that there is ſo much trouble and wearineſs, ſo much diſſatisfaction and vexation in the world: Men are generally full of deſigns, and deſigns full of expectation and deſire not reſigned to the Will of God. And this is that which cauſeth ſo much trouble unto us; and this is that which St. *James* ſeems to blame, *Go to now ye that ſay to day or to morrow we will go into ſuch a City, and buy and ſell, and get gain; whereas you ought to ſay, if the Lord will*, &c. We ſhould always remember in all our affairs, that the great God rules the World; and ſeeing we know not what he will do, ſince we cannot trace the footſteps of his Will, nor know what he will bring to paſs, we ſhould ſurrender

Jam. 4. 13.

der all events to his pleaſure. This, this is our duty and our happineſs too; Religion teacheth us that this is our duty, and that the doing of it would make us happy.

3. The ſame Religion that teacheth us to commit all events to the Will of God, teacheth us patience alſo, and moderation of ſpirit, if events come contrary to our hopes and expectation. God hath not put it into our hands to diſpoſe and order the affairs of the World, but he hath by his Grace in great meaſure committed to us power to diſpoſe of our ſelves; that is to ſay, to order the affection, and govern the diſpoſition of our mind, under all events whatſoever; and when all other remedies fail us, there is ſtill one that never miſſeth, and that is a firm and reſolute patience; *My Brethren* (ſaith St. *James*) *account it all joy when you fall into divers temptations; knowing that the trial of your faith worketh patience: But then let patience have its perfect work, that ye may be perfect and intire, wanting nothing.* Be ſure to put on a firm patience, and let that patience have its perfect work, and then Jam. 1. 2, 3, 4.

know you are intire, then know you want nothing, then account not your ſelves forlorn and miſerable, though you fall into many temptations; but, ſaith he, account it joy, nay all joy, when being fortified and prepared, you fall into divers temptations. This is the third Particular: and it leads me to the fourth, which is this,

4. The fear of God, or true Religion, teacheth us patience under all troubles, and by ſo doing it doth improve and better us; for the improvement of our Vertue is the improvement of our Souls, that is indeed of our ſelves, and the advantage a man receives in himſelf is more than that he receives in any other thing; as a mans ſelf is better than his Eſtate, or his Body better than his Cloaths, or his Soul is more conſiderable than his Body. Now the School of Affliction diſciplines us unto the exerciſe of Vertue, and that fits us for every ſtate that Divine Providence ſhall bring upon us: It prepares us to receive and enjoy that which is good, and to ſuffer and undergo that which is evil; It furniſheth us with ſuch Chriſtian patience and moderation

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as pulls the ſting and poyſon out of every affliction that happens to us; It gives us water out of a Rock, and turns the Eater into Bread, and feeds us with Honey out of the Carcaſe of a Lion. But then fourthly,

4. As Religion, that is to ſay, the fear of God, and the keeping his Commandments is the whole of Man, becauſe it is the end for which he was made, and puts us under the protection of Divine Providence, and plants thoſe Vertues in us that blunt the edge, and take out the ſting of all outward troubles and afflictions, and prepares us for all Conditions: So alſo, becauſe it puts us into an aſſurance of another life, and gives us the comfort of that aſſurance even in this life that we now live; for every truly good man hath this, & it is matter of joy & triumph to him in all conditions, in all the troubles of this life, that there is another life in the world to come, a life beyond and after death, a life free from ſin and folly, a life free from thoſe diſtempers that imbitter the preſent ſtate. And this is a ſufficient argument to every wiſe and vertuous perſon, to fear God and keep his

his Commandments. *We know* (ſaith St. *Paul*) *that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens*, &c. If we know and believe this ſo as to fit our ſelves for it, how may we triumph over all our ſorrows and calamities in this world? how may we live upon our future inheritance, and ſatisfie our ſelves in this, That within a few months, or years, or hours we ſhall be received into a better ſtate, a ſtate not only free from actual ſorrow, but free from all temptations and occaſions of ſorrow, and not free for a little time, but for ever and to all eternity? Saint *Paul*, ſeeing the time of his Martyrdom to approach, writes thus to *Timothy*, *I am now ready to be offered, and the time of my departure is at hand*; without little concern he ſpeaks of it. He ſpeaks of his Grave as if it were his Bed, and of his departure into the other World, as if it were the paſſing from one City to another. What! ready to be offered up, and that on a bloody Altar, and by a bloody hand, and no more

2 Tim. 4. 6.

more concerned than thus? What! no conſternation, nor any conflict of mind in ſuch a condition as this? How comes this to paſs, O Bleſſed *Paul*? He anſwers in the next words, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of righteouſneſs, which God the righteous Judge ſhall give unto me in that day; and not to me only, but unto all that love his appearance.* Behold here then that which will give ſatisfaction, that which will give life even at the Gates of death, that God hath laid up a Crown of righteouſneſs for every man that faithfully diſchargeth his duty in this world, and expects his reward in the world to come. A word or two of Application, and I have done.

1. Let this recommend true Religion to us.

2. Let is recommend to us the practice of it.

1. Let this teach us highly to value and eſteem the fear of God, and the keeping of his Commandments. How would you eſteem and value that were

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it any thing elſe but what it is, that ſhould ſupply all wants, that ſhould ſerve all neceſſities, that ſhould fill up all capacities, and ſatisfie all deſires, that ſhould free and deliver us in ſo great a meaſure from all the diſquietments of this world? and is it not a ſtrange thing, that he that would value ſuch a thing as this is, were it any thing elſe but what it is, namely, the fear of God, and the keeping of his Commandments, which is the end for which we were made; I ſay, that would value greatly ſuch a thing as this, were it any thing but what it is, ſhould neglect and undervalue it, becauſe it is ſo? If this be ſtrange, do you take heed that it be not true; and do not undervalue, but higly prize and eſteem ſuch a thing as Religion, and the fear of God is: But

2. Let what hath been ſaid upon this point, ſtir you up to a real and holy practice of true Vertue and Religion; not to matter of diſputes, and heats, and contention about this and that and the other diſputable Opinion, but to the fear of God, and the keeping of his Commandments: Study this as your ve-

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ry lives, practiſe this as the whole of Man, fear God and keep his Commandments; *Bind them*, as the Wiſe man adviſeth, *continually upon thy heart, and tye them about thy neck; when thou goeſt it ſhall lead thee, when thou ſleepeſt it ſhall keep thee, and when thou awakeſt it ſhall talk with thee; for the Commandment is a lamp, and the Law is light, and reproofs of inſtruction are the way of life.*

To ſhut up all: What is it for a man to purſue, to obtain, and enjoy all the advantages of this world, while a man neglects the life to come? What advantage will it be for a man to buy, and to ſell, and to get gain, and to perplex and diſquiet himſelf about the things of this world, which do not, nay cannot, adminiſter any real comfort or ſatisfaction? What is it for a man to ſpend his days thus, that were given a man to honour God, and ſave a mans own Soul? To ſpend that time, I ſay, in the purſuit of worldly things, which will adminiſter no true comfort to him; but after all this labour and trouble, this muſt be the concluſion that every wiſe man

man makes, after all his trial and experience, after all his labours and enjoyments in the World, That the fear of God and keeping of his Commandments is the whole duty of Man.

FINIS.

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694. b. 24

SERMONS
UPON
FAITH
AND
PROVIDENCE,
AND OTHER
SUBJECTS.

By the late Reverend
WILLIAM OUTRAM D. D.
Prebend of *Westminster*, and Chaplain in Ordinary to His Majesty.

LONDON,
Printed by *J. M.* for *Joseph Hindmarsh*
at the sign of the black *Bull* over against
the Royal Exchange in *Cornhill*, 1680.

proceed in phrenſie, and they end in ruine and deſolation. Publick Affairs in the hands of private perſons are like the Cenſer in the hands of *Uzziah*, they breed a tumult in the Sanctuary, and bring a Leproſie upon a Mans own Brow. Therefore in the third place,

3. To point out a way as leading to ſolemn peace and ſettlement; and that is this, Live peaceably under the ſhadow of that Excellent Prince, whom Nature hath made gentle, whom Affliction hath made wiſe, whom Wonders have preſerved, and whom Miracles have reſtored to us. If he were a *Nero* St. *Paul* would charge us we ſhould not reſiſt, and would charge reſiſtance with Damnation. When Government ceaſeth, Laws are ſilent, Mens Rights are undetermined. When Mens Rights are otherwiſe determined, they muſt be determined by War, and the Determinations of War are juſt and reaſonable. Shall I that am armed think on Laws? ſaid *Pompey* of old, who, as *Grotius* hath obſerved, was a very modeſt man. Government is the Bread we eat, the Drink we drink, and the Cloaths we wear; it is our quiet, our ſecurity in the

Rom. 14. 2.

the day, and is as our ſleep and our repoſe in the night; and even thoſe very Perſons that are moſt diſcontented among us, they themſelves could not with ſafety either ſleep or wake, did not the Wings of Government hover over them. I ſhall adde but one reflection more to call back thoſe ſorrows to our thoughts that are owing to the Calamities of this Day.

There have been five Kings of *England* murthered ſince the Conqueſt, *Edward* II. *Richard* II. *Henry* VI. *Edward* V. and our late Royal Sovereign. The Murtherers of whom found thoſe rewards that were proper and ſuitable to their Work. *Edward* II. was murthered by the Lord *Matravers* and *Thomas Gurnay*, by the advice and aſſiſtance of the Lord *Roger Mortimer*; the Lord *Matravers* fled the Land, and dyed in miſery, *Gurnay* was taken at *Marſeilles*, and killed at Sea, and *Mortimer* was, by Sentence of Parliament, hang'd at *Tyburn*. *Richard* II. by intimation from *Henry* IV. as it is ſaid, was murthered by one Sir *Thomas Perrotts*, but found that he that loved the Treaſon hated the Traytor, grew mad

himſelf in bitter thoughts, and periſhed in the Tower. *Henry* VI. was killed by the hands of the Duke of *Glouceſter*, and afterwards *Richard* III. whoſe blood, you know, was ſhed by the Sword, as he had ſhed the blood of others. *Edward* V. who was proclaimed, though not crowned King, was, by the Command of the ſame *Richard*, murthered by Sir *James Tyrrell*, *Miles Horace*, and *Robert Duck*. *Tyrrell* was for his Treaſon beheaded in the Tower, *Horace* dyed away piece by piece, and *Duck* dyed in great miſery at *Calis*. What became of our late Parricides I need not tell you; your ſelves know as well as I.

SERMON V.

1 PETER 3. 9.

Not rendering evil for evil, or railing for railing, but contrariwiſe bleſſing, knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

THE Apoſtle having in the former words chained, tied up, and bound the arms and hands of deſtroying harms; here he ſeals up the lips and ſtops the mouth of devouring words; for evil, it is never ſecured till it be utterly deſtroyed, it is like a worm or ſerpent that lives a diſtinct life in every diſtinct part; and therefore it muſt be particularly killed in every particular part, leſt otherwiſe it do retain life in ſome part or member. Therefore I ſay the Apoſtle having cut the comb that drew on one evil action after another, in theſe words (*or railing for railing*) he clips the wings

of railing and reproachful words that ſpread & propagate evil throughout the world: why we ſhould not render railing for railing; an account of this I ſhall give you in theſe following particulars.

1. It is a weak and raſh ſpirit that quarrels and contends in bitter and reproachful words, far below the true greatneſs, generoſity and integrity of a Chriſtian mind. Meer ſilence is many times a magnificent thing, and to ſpeak nothing at all in vain babling, this becomes the greatneſs of a wiſe man; the greateſt minds are for the moſt part the moſt retired, and moſt reſerved, like deep and brave ſtreams, deep waters flow ſilently and without noiſe, while ebb and ſhallow ſtreams chide and murmur as they run along. Loquacity is a female evil, much ſpeaking is a childiſh thing; a multitude of words bewray imbecillity in a vain, unſtable and unfixed mind; deep thoughts are of ſlow motion, they are not eaſily uttered and poured out, they flow like ſpirits out of a narrow veſſel drop by drop, they do not grow at the root of the tongue they do not dwell under the roof o

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the mouth, they do not ſtream upon the ſurface of the lips, but they are difficult and of uneaſie utterance: But then thoſe words that are moſt haſty and forward, are generally moſt vain and empty; thoſe words which have longeſt being, they have the ſhorteſt ſenſe; thoſe words that go the moſt ſoftly from us, they carry the greateſt burden and weight along with them. Now then as little ſpeaking is a great honour and commendation to a man, ſo much more is evil ſpeaking a diſhonour and a reproach to a Chriſtian; the moſt excellent ſpirits delight moſt in receſs and retirement from the noiſe and clamours and contradictions of the world. The great God ſeldom ſpeaks immediately by himſelf; all the ſacred Books put together do but make one little volume, Angels ſeldom appear, they have but little converſe and communion with the rufflings and Tumults of the World: The greateſt minds, I ſay, live in a receſs from the clamours and contradictions of the world: For happineſs it is a quiet thing, it is miſery only that is diſcontent, and it is diſcontent that makes the

greateſt noiſe and tumult in the world. A truly wiſe man and a good Chriſtian is at eaſe in himſelf, reconciled to his own condition upon terms of univerſal acquieſcence and ſatisfaction in the will of God; he patiently receives whatever comes, and improves whatever he receives, and bleſſeth God in all his improvements, he ſits down in peace, and riſeth up and giveth God thanks, and delights not in clamours and contradictions: I am weary, will the wiſe man ſay, of reviling and being reviled, of reproaching others and of ſuffering reproach my ſelf, of tumbling in the mire that I may aſperſe and beſpatter my neighbour, of kindling a fire in my own breaſt that I may blow the flames in the face of my neighbour, or my enemy, of ſetting my ſelf into heats that I might burn him, of ſetting my own heart on fire that I may waſte and conſume his felicity. I now ſee that evil words and angry paſſions are thoſe chariots that hurry and carry evil throughout the world. They are thoſe wings whereon it rides, and the winds that blow deſtructions and tempeſts among the Sons of men. I ſee

now

now there is nothing but tumults and raſhneſs, nothing but folly and iniquity in the wrath and animoſity of men, and I ſee that God alone hath the greateſt cauſe to be angry, to be loud and violent upon the world, and yet behold there is ſilence in heaven, and God rules and governs the whole world without being heard or ſeen. I now ſee it is the crackling flames that chide upon the angry bryars and thorns: But the light that ſhines from heaven, the light that beams from the Sun upon us, that is ſilent and without noiſe. The converſe of a good man ought to be like his prayer full of affection and condeſcenſion, not loud or clamorous, not furious or diſcontented: He that ingageth his own paſſion to make a party in Religion, he will fill the world with fire, and conſequently with ſmoke and darkneſs: but every wiſe and good man knows that there is a ſpeaking ſilence, a victorious patience, a paſſive efficacy, an active and efficacious tolerance, that ſhames evil by quietneſs and patience, and ſilenceth the clamorous tongue, not by ſpeaking but by ſilence it ſelf.

Reaſon 2. *Render not railing for railing*, becauſe as that is below the greatneſs and dignity of a Chriſtian ſpirit, ſo it is indeed quite contrary to it. Although none in the world be ſo much injured as God, and he injured by his own Creatures, by them that owe all fealty, and homage, and obedience to him: Yet it is not Gods courſe ſo much to be loud and clamorous (as I may ſo ſpeak) upon his own Creatures, as to invite and convince, and to perſwade by ſtrong and effectual motion. *Michael* the Arch-Angel when contending with the Devil about the body of *Moſes*, he durſt not bring a railing accuſation againſt him, (*Jude* 9.) To unfold this a little, The Jews were a people infinitely prone to Idolatry; the greateſt of ſins finds no ſuch ready occaſion of entrance, as upon a great veneration of dead men: God therefore as it is probable would hide the body of *Moſes* when he was dead, leſt he ſhould be worſhipped by the Jews, that had been a perſon of ſo great conduct, a man of ſo great Miracles while he was living. The Devil that he might give this occaſion to them, he would reveal,

reveal, he would diſcover what God would hide: Now *Michael* though an Angel, though an Arch-Angel, though in a conteſt, though in a conteſt with the Devil himſelf, and with the Devil upon no leſs an occaſion than the ſecuring of the people from Idolatry, yet would he not bring a railing accuſation, nay, he durſt not do it. Celeſtial ſpirits are wiſe and ſubtil, they are calm and quiet, if they cannot love they will not revile, if they cannot imbrace they will not reproach, if they cannot converſe as becomes them, they will not converſe at all. Saith *Ambroſe*, Every man appears to be ſo much the leſs wiſe, by how much he is the leſs patient, and he is by ſo much the leſs patient, as he is the leſs able to bear reproach without ſpeaking it again, and to receive an ill without returning the ſame evil that he hath received. It is not pleaſing at all to a Chriſtian to wound him by whom he is wounded, or to return reproach upon him that hath laid one firſt upon him; evil is evil in his thoughts by whomſoever done, or by whomſoever ſuffered; and no man ſuffers ſo much of evil as he

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that,

that doth it; and therefore a good man is far more troubled for ſpeaking evil than he is for being evil ſpoken of; ſhall I revile them ſaith he that revile me? ſhall I ſpeak all the evil that I hear? ſhall I retort all theſe miſchiefs? alas, this is to brood over a Cockatrice egg, this is to warm and hatch that evil which I ſhould kill; this is to quicken that which I ſhould deſtroy; this is to multiply thoſe evils that I ſhould diminiſh, and to increaſe thoſe things which I ſhould take away.

3. *Render not railing for railing*, becauſe this ſhews a foul, an unclean and intemperate ſpirit; where there is much mud and much dregs lying at the bottom. A clear fountain is clear ſtill even when it is ſhaken: when the waters are troubled yet it is bright, yet it is lucid notwithſtanding. Innocence is many times a ſufficient vindication from all the clamorous wickedneſs that is in the world, and there is no louder confutation of a calumny than a ſilent obſtinate faith: We many times ſuſpect a laborious apology, an artificial defence turns into an accuſation; a ſtudied anſwer creates an objection, we are ready

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to think that there needed not ſo much paint and varniſh if there were a natural beauty; there were no need of ſo many words if there were a ſound and clear integrity; a ſhort defence ſecures a fearleſs innocence, a little excuſe ſerves great integrity; recrimination oftentimes argues guilt. It is ſaid that the Baſiliſque deſirous to infect and invenome the Looking-glaſs with his breath kills himſelf by the repercuſſion of his own poiſonous breath into himſelf, and by ſwallowing that breath that he vomits out but a little before, he is murdered by that poiſon that he deſigned for the murdering of others; ſure I am, the railer wounds himſelf with thoſe very wounds he endeavoured to reflect upon others, and the calumnies do return with greater violence upon his own head, and the reproach ſtains and pollutes his own face. It's true indeed envy ſmites the braveſt innocence, envy alwayes ſhoots at the talleſt reputation: All the clouds aſcend continually towards the Sun, but yet as thoſe clouds were never able to put him in an eclipſe, ſo they are diſperſed and ſcattered themſelves by

mounting

mounting up ſo near to ſo bright a ſtar; ſo are all thoſe calumnies and reproaches of wicked men ſcattered, diſperſed, and diſſipated by the brightneſs and luſtre of true and Chriſtian innocence. If then thou beeſt a Chriſtian indeed, content thy ſelf to be innocent, and know thou haſt in a great meaſure confuted the ſlander that thou haſt not deſerved, and that it is far better to merit a reputation than to enjoy it; however let no calumny whatever open thy lips into a reproach, let not the reproach of any man animate thee to revile another, for do thou remember the armour of *Saul* will not fit *David*, that thy enemies weapons will not become thee; thou muſt go to him if he do not come to thee: Would you know what it is that is ſo keen, and pettiſh, and intemperate in you; would you know what that is that is ſo impatient of every light word, and every ſmall reflection, of every little touch that is made upon the tender fleſh; It is for the moſt part the very ſame infirmity which ſmarts in you, that ſpeaks and reviles in your enemy; Pride, Scorn, Paſſion, Self-will, Self-love, and infinite deſire of being

pleaſed

pleaſed and flattered; this is a thing ſo feeling and keen, ſo ſenſible in us, that a reciprocation of evil words demonſtrates that we have that very corruption in us, which we revile and reproach in others, and while we do accuſe our accuſers, we do alſo condemn our ſelves of the very ſame evil that we do accuſe them of: A naughty perſon, *a wicked man*, ſaith *Solomon*, *walketh with a froward mouth*: Our Saviour alſo tells us, *That out of the abundance of the heart the mouth ſpeaketh*; there is no pride, no ſcorn, no reproach, no evil ſpeaking in the mouth, that was not vomited thither firſt of all from the heart. When we find the ſhaken veſſel overflown with foul and muddy waters, be ſure there was filth, and mire, and mud at the bottom; when we find our ſelves ſet on fire by the flames of them that converſe with us, this bewrayes combuſtible matter in our ſelves, this ſhews that there is ſomething in us fit for the fire to feed upon; and when other mens winds excite, and provoke, and ſtir up our tempeſtuous paſſion, this ſhews that we have matter of tempeſt in our own bowels; and we ſee that

Prov. 6. 12,--14.

that a man that hath been ruffled and discontented by another mans passion, when he hath suffered other mens sparks to kindle a flame upon him, when he returns upon himself, when passion abates, when the flame cools, the tempest vanishes and disappears; when he begins to be calm and return to a right understanding of himself, as having discovered a foul and corrupt bottom, he then begins to blush at his own passion, and to be ashamed of himself. Thus to render evil words for evil words, shews a foul and corrupt bottom.

4. *Render not railing for railing*, because, this will create great torments and discontents to our selves: For however he vents and utters his passion, and may think thereby to give himself some ease, yet sure it is, he doth but blow his own Coals, he doth but kindle his own Sparks, he doth but augment his own Flames, which he might check and smother up if he pleased, if he would put silence upon himself.

The corruption, the passion, the animosity of a mans heart is like a flaming furnace, stop its mouth and it is smothered and choked in its own smoak; give

give it but air, let it have but a little vent, and it flames and burns with greater fury, with greater rage than it did before; ſo could we but command our own paſſions, ſtop the mouth of reproach, ſeal up our own lips when we are ſtormed and battered by angry words, we ſhould remove thoſe torments that we ſuffer to enter upon our ſelves when we open our mouths upon them. But ſo it is, when we pull out the troubled Arrow, while we pull out the barbed Dart that hath been ſhot into us, and ſticks in our fleſh, we wound our own wounds over again, and we do encreaſe the wound, and rent, and tear the fleſh by labouring to pull forth thoſe Arrows that have been darted into us, and ſhoot them back again into the fleſh of our enemy. When *Shimei* breathed his curſes upon *David*, we find indeed that *David*, as became the Lion of the Tribe of *Judah*, paſſeth by him like an angry and a barking Dog, nor returns any anſwer at all to him, nor is he galled by the teeth of the reproacher: But then a Son of *Zerviah*, a man of animoſity, a man of paſſion and violence, was wounded by the Dart that was

2 Sam. 16. 7.

was ſhot at another, and was inflamed by thoſe ſparks that fly upon him from the enemy. Theſe wounds pain and torment him, and this flame and torment kindles and inflames his paſſion. *Then ſaid* Abiſhai *the Son of* Zerviah *unto the King, Why ſhould this dead Dog curſe my Lord the King? Let me go over, I pray thee, and take off his head.* He that opens his mouth upon a reproacher, lets the reproaches breathe into his own Bowels, and he is infected by that ſame breath which he drew from him that poured out the reproach upon him. He that mingleth with him that doth revile, is infected alſo, and ſtirred up to revile again. But if in the mean time he ſhuts his own mouth, and ſeals up his own lips, he will avoid the venome and poyſon that was poured out upon him.

5. *Render not railing for railing*, becauſe, as this miniſters to our own greater anguiſh and diſcontent, ſo likewiſe doth it ſpread evil abroad throughout the world, and it propagates and ſpreads a reproach from one place to another, yea from Age to Age, from one Generation to another. He that ſcatters

ters ſparks kindles a flame, and he that utters his own paſſion in words lets them fly upon the wings of his own breath, yea he gives wings and feathers to them, and ſends them abroad throughout the world. *A ſoft anſwer* (ſaith *Solomon*) *turneth away wrath.* We may ſay of anger as we ſay of all evils, *Nemo repentè fit turpiſſimus*, no man is made ill all on a ſudden; and ſure it is, anger for the moſt part riſeth by degrees, the firſt ſparks are kindled by ſome ſmall and little aſperities, and thoſe grow greater and greater, one evil word provokes another, and one ſpark flies forth after another, till at laſt we ſee a great flame kindled there where at firſt there was but a little ſpark. The Apoſtle *James*, a calm, quiet, and grave Apoſtle, no where ſpeaks ſo ſharply, as againſt ſharp and wounding tongues. *And the tongue is a fire, a world of iniquity; ſo is the tongue among our members, that it defileth the whole Body, and ſetteth on fire the whole courſe of Nature, and is it ſelf ſet on fire of Hell.* What a ſharp, what a vehement deſcription of an evil tongue here do we find in a calm Apoſtle? It

Prov. 15.

Jam. 3. 5, 6, 7, 8.

is set on fire of Hell; so had *David* said before him, *The poyson of Asps is under their tongues*; and poyson, you know, is of a swelling Nature, every little drop of it mingled with blood ferments, it turns the whole piece into its Nature. Every little member touched with a Gangrene must be suddenly cut off, or it will spread and invenome, and propagate the Contagion to the whole Body. Angry words, peevish, sowr, and intemperate reflections, these are the Chariots that hurry Evil throughout the world: Evil rides upon the wings of Fame, it is carried abroad in the mouth of Report; and do but clip these wings, do but stop the mouth of this report, do but deprive evil of the power of speaking, do but take away the power of language from it, then the lye ceaseth, the reproach dies and vanisheth away, and there is no more heard of it: And who are the men that seal up the lips, and stop the mouth, and cut the tongue of this evil report? Who are the Men that should do this but those that are Christians, that be the Disciples of him, who when he was reviled, reviled not again? where

should

ſhould the ſpark dye if not at this houſe? where ſhould the lye fall to the ground, and the reproach ceaſe to ſpeak any longer, if not at this door? Thou profeſſeſt thy ſelf to be a Diſciple, and a Chriſtian, to be a Diſciple of that great Maſter, who knew not how to revile thoſe that reviled him, nor return thoſe injuries upon them for whom he dyed, and by whom he was murthered. *Lipſius* calls calumny the *Phaeton* of the world, becauſe it ſets the world on fire. As our Saviour ſhed his own blood to quench the flames of Gods diſpleaſure againſt men, ſo ſhould we not only ſtop the mouth of reproach, but even ſhed tears alſo to quench thoſe animoſities that are among our ſelves.

6. *Render not railing for railing*, becauſe, this reproacheth Religion, diſhonoureth Chriſt, ſcandalizeth truth, deſpiſeth God, and bringeth an evil report upon the Law of Charity: repreſents the Chriſtian as a Publican, and conſequently the Publican as a Chriſtian alſo. For if a Chriſtian be an evil man, it infallibly follows that an evil man may be a Chriſtian. We find he that reflects one evil upon another, that

hates those by whom he is hated, and reviles that man by whom he is reviled, deprives Christianity of its efficacy, of its victorious strength, of that power and spirit whereby good is designed and commanded to overcome evil; and Christianity is no where kindly received, but where it is received in these degrees, and where it overcometh evil with good, and silenceth reproach by speaking good. But now if Christians shall speak, and think, and do just like other men, then may I say, as our Saviour saith, What do you more than others? Is not this to blaspheme the name of Religion? Is not this to reproach our Saviour himself? Is not this to say, He shed his blood in vain, and that his blood, and the Gospel confirmed by that blood, leaves the World just as it found it, and makes it no whit the better? I earnestly wish that every Professor of Christianity would so far give credit and reputation to it, as to demonstrate this one thing necessary, To be a Christian is not to be just like another Man, no whit a better Man than he was, and if we do not demonstrate this, certainly we tell Christ himself that he died in vain. Think

Think with your ſelves how they ſhall ſhine in Heaven that have ſet a luſter and brightneſs upon Chriſtianity here on Earth; And Chriſt will entertain them at the Great Day, that have cauſed their light ſo to ſhine before men, as that they have glorified their Father which is in Heaven. Come thou bleſſed of my Father, thou haſt been reproached, and didſt not reproach again; thou haſt been reviled, and didſt not revile again; thou haſt honoured the Goſpel on Earth, the Goſpel ſhall honour thee in Heaven; thou haſt born my reproach, and thou ſhalt inherit my Glory; thou haſt carried my Croſs, and thou ſhalt wear my Crown; and theſe Vertues ſhall now honour thee in Heaven, which thou didſt credit and honour upon Earth.

Object. May not I ſpeak evil when it is true?

Anſw. 1. This is not always a reproach, this is not to revile in the ſenſe I mean; for, indeed, reproaches are ſeldome true.

2. A Man muſt never ſpeak evil though it be true.

1. With delight and pleaſure, for ſo

can none but wicked men ſpeak: nor Secondly may we ſpeak evil though it be true, merely to feed our own Ambition, merely to gratifie our own Pride, and report our ſelves good and others evil, leſt while we make another man a Publican, we do in the mean time prove our ſelves to be the Phariſee. Thirdly, Nor may we report evil though it be true, but for ſome great end, for vindication of oppoſed innocency, for clearing of wronged vertue, and for the advancing the reputation of ſuch a perſon as hath been abuſed by baſe and unworthy men; but then, I ſay, we muſt ſpeak it as becomes wiſe men, not in paſſion, not with animoſity, but with reaſon and ſobriety. And thus we muſt ſpeak, leſt we juſtifie that which we condemn, and condemn that which we would juſtifie; Leſt we ſhould make our ſelves evil for the vindicating of that which is good, and leave the defence of truth to him that is the Father of Lies.

SERMON

SERMON VI.

ECCLES. 12. 13.

Let us hear the concluſion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of man; [or as the Original reads it] *Fear God and keep his Commandments, for this is the whole of man.*

THeſe are the words of a great King, of that glorious *Solomon*, whoſe Wiſdom and Experience are ſo much ſpoken of in the Holy Scriptures, and ſo much celebrated to this day; He was a man that ſearched all the veins of the whole Creation, to try what ſatisfaction, what content could be found in any thing, in any thing here in this world; and he had plenty of Wealth and Riches to enable him ſo to do; for we are told he made Silver and Gold at *Jeruſalem* as plenteous as ſtones, and Cedar-trees 2 Chron. 1. 15.

as the Sicamores that are in the vallies; he gave himſelf to the ſtudy of wiſdom, and to the reading and writing of many Books, for he ſpake three thouſand Proverbs, and his Songs were one thouſand and five; he ſpake of trees, from the Cedar that is in Lebanon, to the Hyſſop that grows upon the wall: He ſpake alſo of Beaſts, and Fowles, and of creeping things, as you read, 1 *King.* 4. 32, 33. And as he was a man of great Wiſdom; ſo likewiſe he was a great manager of buſineſs, he was Prince or King of a numerous People, and the maſter of a vaſt great Family, ſo great, that his daily proviſions were thirty Oxen, and one hundred Sheep, beſides Harts and Roe-bucks, and fatted Fowle; as you may read, 1 *King.* 4. 23. Beſides this he was a very great builder, and ſpent much time and treaſure that way; he built an houſe for Almighty God, wherein thirty thouſand men were imployed at one time; as you may ſee, 1 *King.* 5. 13. He built alſo an Houſe for himſelf, which was thirteen years in finiſhing, as you may ſee, 1 *King.* 7. 1. He built alſo an Houſe for his Wife, for *Pharaohs* Daughter,

Daughter, and that was a fair one too, as you may ſee, 1 *King.* 7. 8, 9. He built alſo the houſe of the foreſt of *Lebanon*, a Royal Palace, as you may ſee in the ſame Chapter. Furthermore as he was a man of great wiſdom, and great wealth, and great experience, ſo we ſee he drank very deep of the cup of pleaſure, he made him Gardens and Orchards, planting in them all kind of Fruit-trees, as you may ſee, *Eccleſ.* 2. 5. And made Pools of water to water and refreſh thoſe trees, *Eccleſ.* 2. 6. He got him Men-ſingers and Women-ſingers, and Muſical Inſtruments of all ſorts, and all the delights of the Sons of men, *Eccleſ.* 2. 8. In fine, whatſoever his eyes deſired he kept not from them, nor did he withhold his heart from any joy, *Eccleſ.* 2. 10. And what then, that I may come to the end for which I have told you all this, obſerve I ſay, that he that was Prince of ſo great a People, Maſter of ſo great a Family, owner of ſo great a Treaſure, and that ſwam in ſo much pleaſure and content, after a review of all his labours, and all the injoyments of all the pleaſure of this world, he makes this concluſion,